

A Guide to the Study
of the
Old and New Testaments
by
J. A. HUFFMAN, D.D.

A GUIDE TO THE STUDY of the **Old and New Testaments**

BY
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FOREWORD TO TEACHERS AND STUDENTS

This text covers the whole Bible, divided into two Sections for the study of the Old Testament, and two Sections for the New Testament.

Either Section may be studied separately, but it is preferable that both Sections of either one or the other of the Testaments be studied. It would be better still to study the whole Bible, in the order outlined.

It is planned that the "General Approach to the Bible" and the "Approach to the Old Testament" should be studied as a part of Section I of the Old Testament. Should Section II of the Old Testament be studied without first having studied Section I, these approaches should be included in Section II. The "Approach to the New Testament" is intended to be studied as part of Section I of the New Testament. Should Section II be studied without having studied Section I, the "Approach to the New Testament" should be included in Section II.

The text is supplied with a splendid series of maps, from Young's Bible Geography. They are used by the courtesy of the Bible Students' League.

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The Bibliographies at the ends of Sections I and II are not at all elaborate. These books would be found helpful for home and school use. A good Bible encyclopedia is indispensable.

The Text should be studied in connection with a copy of the English Bible. The American Standard version has been used in the making of the Outline, and the spelling of proper names

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conforms to this version. The "Notes" will serve as a guide both to the study itself and the emphasis which is intended upon the various portions.

Section I of the Old Testament should require the reading of all portions of the Bible included in the Outline. Section II of the Old Testament should require the reading of the references given in the Chronological Table, in keeping with the suggestions in the Notes on page 84; also the book of Proverbs. The treatment of the other books should be carefully studied. Section I of the New Testament should require the reading of the four Gospel narratives, according to the Outline. Section II of the New Testament should require the reading of Acts, according to the Outline, also I and II Timothy. The tabulation of the other books should be very carefully studied.

All memory assignments should be required.

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A GENERAL APPROACH TO THE BIBLE

THE BIBLE IN AMERICAN LIFE

The Bible is the oldest American text book, and was for many years the only text book in the schools of the New England colonists. The New England Primer, which was used in all American schools, was made up almost entirely from Bible selections.

Most of the states of the Union permit the use of the Bible in the public schools. Some states make its use compulsory by legislative enactment. Its use is enforced in most states by unbroken custom. Several states, of which Indiana is one, have placed the Bible into the High School curriculum, as an elective, granting full credit for the same.

A number of Colleges require a certain amount of Bible credit for graduation. Indiana State University accepts such credits from recognized Colleges. The State Normal School not only maintains Bible Courses in its extension work, but has approved of such courses for teachers in accredited Normals, and allows credit for such courses satisfactorily passed.

AMERICAN TRIBUTE TO THE BIBLE

Among the many tributes paid to the Bible by outstanding Americans, the following are only a few:

George Washington: "Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society. I now make my earnest prayer that God would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine author of our blessed religion."

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John Quincy Adams: "The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world to men of the world, and I say to you, 'Search the Scriptures.' The earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society."

Andrew Jackson: "It is the rock on which our Republic rests."

William McKinley: "The more profoundly we study this wonderful book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a Nation."

Theodore Roosevelt: "Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible."

Woodrow Wilson: "A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible). There are a good many problems before the American people today, and before me as President, but I expect to find the solution of those problems just in the proportion that I am faithful in the study of the Word of God. It is very difficult indeed for a man or for a boy who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life."

Warren G. Harding: "I believe in religious instruction for American children. The future of the Nation cannot be trusted to the children, unless their education includes their spiritual development. It is time, therefore, that we give attention to the religious instruction of the children of America."

Calvin Coolidge: "It is because religion gave the people a new importance and a new glory that they demanded a new freedom and a new government. We cannot in our generation reject the cause and retain the result."

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National Appeal of 1904: "The social fabric of modern states has no surer foundation than the Bible, especially in a Republic like ours, which rests upon the moral character and educated judgment of the individual. No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interest of civilized humanity." Signed by Theodore Roosevelt, Grover Cleveland, Chief Justice Brewer, Justice Fuller, Chauncey M. Depew, William Jennings Bryan and many other leaders of note.

It may be said to the pride of Americans and to the praise of the Bible, that the Constitution of the United States was framed in keeping with the law of God as our fathers understood that law to be revealed in the Bible. Since the Constitution is the fundamental law of our Land, the Ten Commandments form the basis of all our fundamental and statutory law. Any human law found to be in conflict with the tenets of this greatest of all codes, the decalogue, could not stand on the statute books of any state or the Nation. Whatever greatness has come or may yet come to the Nation or the people of the Nation, it must be accredited, in no small measure, to the influence of the Bible.

OLD AND NEW TESTAMENT MANUSCRIPTS

The earliest Old Testament manuscripts were likely of papyrus (coarse paper), and have long since perished. The oldest existing copies of the Hebrew Old Testament manuscripts are of parchment (skins of sheep or goats), and date to the ninth century A. D.

The oldest Greek manuscripts of the New Testament are of velum (skins of young calves, or antelopes), and date to the fourth and fifth centuries of the Christian era. Some manuscripts are of parchment. The earlier manuscripts of papyrus have perished. Among the oldest Greek manuscripts the following are the most important:

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The *Sinaitic*, sometimes called the *Tischendorf manuscript*, because it was discovered by Prof. Tischendorf in a convent at Mt. Sinai in 1859. It was a fourth century manuscript and is now in the British Museum.

The *Vatican manuscript*, also a fourth century manuscript, so named because it is kept in the Vatican Library, at Rome.

The *Alexandrian manuscript*, a fifth century copy, now in the British Museum.

The *Ephraim manuscript*, also from the fifth century, in the National Library, in Paris.

The *Greco-Latin manuscript of Beza*, a fifth century manuscript, named after its discoverer, Theodore Beza, and now in the library of Cambridge University, England.

The *Washington manuscript*, a fourth or fifth century manuscript containing the Four Gospels, and at present in the Smithsonian Institute, Washington, D. C.

NOTES

1. The first four of the above-named manuscripts contain, besides all or most of the New Testament, a large portion of the Old Testament in Greek.

2. Besides these great, old manuscripts, there are many others, of later but varying dates, containing larger or smaller portions of the New Testament.

3. For more complete descriptions of the manuscripts, consult an encyclopedia.

PRINCIPAL VERSIONS OF THE BIBLE

The outstanding versions of the Bible include the following:

The Septuagint, a Greek version of the Old Testament, began about 285 B. C., and completed about 150 B. C. Septuagint is the Greek for "seventy," so called because that number of scholars are supposed to have worked upon the translation when it was made at Alexandria, Egypt.

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The Vulgate, a Latin version made by Jerome, in Bethlehem, from 390 to 405 A. D. It was for many centuries the accepted version of the Roman Catholic Church.

Wycliff's Version, the first complete English Bible, 1382 (a manuscript Bible).

Luther's German Bible, completed in 1524.

Tyndale's New Testament in English, 1526.

King James', or Authorized English Version, 1611.

Douai Version, the present Catholic Bible, 1633-35.

The English Revised Version: New Testament, 1881, Old Testament, 1885.

The American Revised Version, 1901.

NOTES

1. This list of even great versions is far from complete. Each group which came into touch with the Bible produced their own version or versions. The above are the ones of which everyone should have a knowledge.

2. The American Standard Bible is coming into use quite generally in America, although the King James' version still continues to lead in popularity and circulation.

THE BIBLE AS LITERATURE

The literature of the Bible should be classified under the two general headings of *poetry* and *prose*. There is scarcely a form of composition known to these two types of literature which cannot be found in the Bible.

Under poetry the dominant forms are: lyric (singable), didactic (teaching), idyllic (narrative), elegiac (dirge), prophetic, and probably dramatic. A more minute analysis would require subdivisions of these forms.

Under prose the following will be found: history, biography, law, romance, sermon, prayer, oration, dialogue, parable and epistle. These also admit of subdivision.

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Of these forms of literature the very finest are to be found in the Bible. Goethe pronounced the Book of Ruth as "the loveliest specimen of idyllic poetry in all literature." Benjamin Franklin, while Ambassador to France, charmed the literary critics of Paris by reading the same book. Sir William Jones said: "I have carefully read and regularly perused these Holy Scriptures, and am of the opinion that the volume, independently of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books in whatever language they may have been written."

A recent writer has said: "The Bible is the wonder of wonders, a masterpiece of English, perfection of diction, the height of inspiration, complete in history, absorbing in romance, rhythmic in poetry, brilliant in philosophy and proverb, and startling in its revelation."¹

THE BIBLE IN LITERATURE, MUSIC, PAINTING AND EFFECTIVE PLATFORM ADDRESS

The Bible has exerted a very profound influence upon the literature of the world. This is particularly true of the world's great masterpieces. Not only has the Bible furnished themes for great poetic and prose productions, such as *Milton's Paradise Lost* and *Paradise Regained*, *Bunyan's Pilgrim Progress*, etc., but has greatly influenced the other great poetic and prose compositions down through the centuries, by supplying imagery and phrases which can be recognized by a careful reading of them.

One can scarcely read a single poem from the pen of Longfellow without discovering his knowledge and use of the Bible. It was perhaps this fact that enabled him to sweep all the chords of human interest and beautify and ennoble ordinary things and experiences—the thing which made him the greatest of American poets.

¹Herbert R. Purinton in *Literature of the Old Testament*.

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The Bible is written all over the poems of Tennyson. Henry Van Dyke has discovered and tabulated more than four hundred quotations from the Bible in Tennyson's work. The great essayists, Bacon, Steele, Addison, Carlyle and Ruskin, drew freely from the profound philosophies and rich illustrations of its pages. Ralph Waldo Emerson said: "The most original book in the world is the Bible Shakespeare, the first literary genius of the world, the highest in whom the moral is not the predominating element, leans on the Bible; his poetry presupposes it." Even novelists and romancers, like Scott and Hawthorne, drew freely from the Bible treasury.

It is also true that the Bible has inspired the world's greatest masterpieces of music—not only inspired themes but furnished the very words, which, when committed to music, have set into motion deeper and wider currents in the history of generations than any others. Handel's *Messiah*, Haydn's *Creation* and Mendelssohn's *Elijah* are illustrations of this fact.

Painting, as well, has reached its loftiest pinnacle of achievement in depicting some character or scene from the Bible. da Vinci's *Last Supper*, that priceless painting of the late fifteenth century, in Milan, Italy, has probably never been equalled in painting. Most of the great paintings, from da Vinci's day to the present, feature Bible persons and events. Hofmann's *Christ Head*, which hangs in the Art Gallery, at Dresden, Germany, is valued at \$600,000.

Likewise the most successful platform speakers of all history have found the Bible a very valuable source from which to draw both imagery and forms of expression. Abraham Lincoln's addresses display a wide knowledge of biblical literature and reflect much of biblical imagery. In one of his great anti-slavery speeches delivered in 1858, he said: "A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect that it will cease

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to be divided." William Jennings Bryan, who made himself world-famous as a platform speaker in a single hour in 1896, reached the climax of that wonderful address in New Testament imagery, when he said: "Thou shalt not press down upon the brow of labor the crown of thorns: thou shalt not crucify mankind, though it be on a cross of gold." Wherever, in the annals of history this address is referred to, it is characterized as his "Crown of Thorns, and Cross of Gold Address."

FACTS ABOUT THE BIBLE

The name "Bible" came from the Greek *biblion*, meaning "little book," and the Greek and Latin, *biblia*, meaning "books."

The Old Testament was originally written in the Hebrew, with a few portions in the Aramaic. The New Testament was written in Greek.

The period covered in its writing was about fifteen hundred years—from the days of Moses to about the close of the first century, A. D.

About forty (40) different penmen were used in the writing of the various parts. These were from all walks of life, from the king to the humble fishermen.

The number of languages into which the Bible has been translated, either in whole or in part, is ten hundred and sixty-two (1062).

The first American Bible was a translation into the Algonquin, the language of the Indians of Massachusetts, made by John Eliot, "The Apostle to the Indians," and was finished in 1661.

The first English American Bible was authorized by the Continental Congress in 1782, because of the fact that the Revolutionary War had cut off the supply of Bibles from England.

The present chapter and verse divisions are comparatively modern, and date to the thirteenth century. They were used first in

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Latin and Greek copies and later transferred to the other versions. The first English version using the verse divisions was the Genevan, 1560.

The Bible is a library, containing sixty-six (66) books; the Old Testament thirty-nine (39) and the New Testament twenty-seven (27). Together they comprise one volume with one great theme—the redemption of humanity.

An unknown writer has given out the following interesting details concerning the Bible, based upon the King James Version:

Number of Books	66
Number of Chapters	1,189
Verses	31,173
Words	773,692
Letters	3,566,490

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APPROACH TO THE OLD TESTAMENT

THE GEOGRAPHY OF THE OLD TESTAMENT

The Old Testament world may be bounded as follows: On the north by the mountains of Armenia; on the east by the Tigris River and the Persian Gulf; on the south by a line running from the Persian Gulf almost straight west to the Red Sea; on the west by the Nile River and the Mediterranean Sea. These boundaries were penetrated by the Hebrews as a result of their commerce with other nations during their days of political and commercial prosperity, particularly in the days of Solomon; northward to the Caucasus Mountains; eastward to Ophir or India; southward to Ethiopia or the Sudan of Africa; and westward to Tarshish or Spain. But the events in the Old Testament occurred almost entirely within the limits of the smaller Old Testament world, and centered largely upon that strip of country which the Hebrews made their national home, lying along the eastern end of the Mediterranean Sea, between the Lebanon Mountains and the desert, now known as Syria and Palestine. While the valleys were very fertile, a large percentage of the territory was mountainous and capable only of limited production.

This narrow strip of country formed a bridge between the old civilizations of Egypt and Babylonia, and was crossed by camel caravans in times of peace and armies of contending nations in times of war. It was the battle ground upon which many wars were waged. It is nothing less than miraculous, that a people so handicapped in their geographical situation should have been able to maintain themselves as a nation, and to stamp their thought and life upon the rest of the world.

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THE OLD TESTAMENT CANON

By the Old Testament Canon is meant the books of the Old Testament which are generally accepted and recognized as constituting the inspired Old Testament Scriptures. The word *Canon* means a rod or a measuring stick, and the books tested by the rigid measures applied to them came to be known as the "Canon." With the exception of a few Aramaic portions in the later books, the Old Testament was written in the Hebrew. The books are thirty-nine (39) in number, and may be divided as follows:

The Pentateuch, five books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

The Historical Books, twelve: Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, Esther.

The Poetical Books, five: Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon.

The Major Prophets, five: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.

The Minor Prophets, twelve: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The Old Testament Canon was probably closed in the third century B. C. Since that time there has been no change in the books of the Old Testament.

Besides the books included in the Old Testament Canon, there are fourteen books known as the Old Testament Apocrypha. They were written during the centuries intervening the close of the Old Testament period and the beginning of the New Testament—from 400 B. C. to the birth of Christ. They have never been considered as a part of the Old Testament Canon, though they have been printed in some larger editions of the Bible in a separate division. The chief value of these books lies in their contribution to our historical information.

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NOTES

1. Some writers include the book of Joshua with the Pentateuch, and call the division the Hexateuch, meaning a six-volumed book. But if the book of Joshua was ever a part of the Pentateuch, it was separated at a very early date.

2. By the major prophets is meant the longer prophecies, and by the minor is meant the shorter prophecies.

3. For the names of the Apocryphal books consult any good encyclopedia.

THE OLD TESTAMENT AS HISTORY

The Old Testament does not purport to be a history of the race. It is not a history of the Hebrew people, as such; but deals principally with the Hebrews because it was through them that Christ was to come. Other nations are touched incidentally, as the Hebrews came into contact with them.

The Old Testament is, however, the oldest book of history. Not only does it recount the life of the Hebrew people, but mentions other nations which are not even referred to in the most ancient literature. Says Professor Delitzsch: "The Old Testament formed a world by itself till far into the last century. It spoke of times whose latest limits the age of classical antiquity barely reached, and of nations that have met either with none or with the most cursory allusion from the Greeks and Romans. It was the sole source of our knowledge of the history of Hither Asia prior to 550 B. C."

It was only about the beginning of the last century that explorers set themselves to the task of digging out from the dust heaps of the centuries the ruins of the old civilizations, and archaeology, the science of ancient things, was born. As a result of these explorations, a large number of ancient records have been found and read, and many of these have corroborated the historical statements of the Old Testament, and have testified to its historical trustworthiness.

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OLD TESTAMENT, Section I

PATRIARCHAL PERIOD

The Patriarchal Period is so named because of the fact, that the biblical narrative centers about outstanding characters, fathers, called by the Greeks, *pat-ree-arkh'-ace*, a name which transliterated into English is patriarch, who stood in the relation of civil and religious leaders.

Books Covering the Period

Genesis, The Book of Beginnings.

Exodus, The Book of Journeys.

Leviticus, The Priestly Code.

Numbers, The Book of Census.

Deuteronomy, The Restatement of the Law.

NOTE

The titles of the books of the Pentateuch are of Greek origin, and appear first in the Septuagint.

I. The Ante-diluvian Period

1. Creation, Genesis I and 2.

(0) The heavens and the earth, 1:1, 2.

(1) First day, light, 1:3-5.

(2) Second day, the firmament, 1:6-8.

(3) Third day, grass, herbs, and trees according to species, 1:9-13.

(4) Fourth day, sun, moon and stars, 1:14-19.

(5) Fifth day, birds and sea monsters, 1:20-23.

(6) Sixth day, animals according to their species, and man, 1:24-31.

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- (7) Seventh day, hallowed, 2:1-3.
- (8) A recurrence to the creation account, with special reference to man and woman, 2:4-7; 18-25.

NOTES

1. Genesis 1 and 2 means the first and second chapters; 1:1, 2 means chapter one, verses one and two; 1:3-5 means chapter one, verses three to five. All references are inclusive.

2. The Bible makes no statement as to the time when the heavens and the earth were created. It may have been in ages too remote to estimate. What it does declare is, that when that "beginning" was, it was God who created.

2. The Garden of Eden, Gen. 2:8-17.

- (1) Its description and location, 8-14.
- (2) Man's original occupation, v. 15.
- (3) Man's prohibition, 2:16-17.

3. The Temptation and the Fall, Gen. 3.

- (1) The disobedience, 3:1-8.
- (2) The consequences, 3:9-24.
 - a. The curse upon the serpent, 3:14, 15.
 - b. The curse upon the woman, 3:16.
 - c. The curse upon the man and the ground, 3:17-19.
 - d. The woman named, 3:20.
 - e. Man and woman clothed, 3:21.
 - f. Man driven from the garden, 3:22-24.

NOTE

Gen. 3:15 contains not only a curse upon the serpent, but also a prediction of the triumph of the "seed" or posterity of the woman over evil. It is considered the first Messianic prophecy.

Memory Passage: Gen. 3:15.

4. The Adamic Lines, Gen. 4 and 5.

- (1) Adam's three sons: Cain, 4:1, Abel, 4:2, Seth, 4:25.
- (2) The accepted and rejected types of worship, 4:2b-5a.

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- (3) The first murder, 4:5b-8.
- (4) Cain's curse, 4:9-15.
- (5) Cain's descendants, 4:16-24.
- (6) The death of Adam, 5:5.
- (7) The descendants of Seth, 5:6-31.
 - a. Eight generations to Noah, making Noah the ninth generation from Seth; the tenth generation from Adam.

NOTES

1. After tracing Cain's line which proved to be wicked, the history is suddenly cut off; not because they did not continue to make history, but because the Bible history is not directly concerned with this line, and is subordinated to the line of Seth, for it was in the line of Seth that later history centered.

2. There were no descendants of Abel, for he was murdered by his brother without posterity.

3. Note the contrast of Enoch, the seventh from Adam in the line of Seth (5:21), with Lamech, the seventh from Adam in the line of Cain (4:23, 24), who was a bigamist and a murderer.

4. From Gen. 5:1, 2 it will be seen, that Adam, meaning man, was the generic name which God gave to the human species, both the man and woman being called by that name. The man having given the woman another name (3:20), the name Adam came to be applied to the man as a proper name.

5. Noah and the Flood, Gen. 6-9.
- (1) Moral degeneracy, 6:1-8.
 - (2) Noah's sons, 6:9, 10.
 - (3) God's purpose to destroy, 6:12,13.
 - (4) The ark and its contents, 6:14—7:9.
 - (5) God's Covenant with Noah, 6:18.
 - (6) Duration and extent of the flood, 7:10—8:14.
 - (7) Noah sacrifices and is made new head of the race, 8:15—9:7.
 - (8) God renews His covenant with Noah, and gives him a sign, 9:8-17.

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- (9) Noah's lapse, 9:20-24.
- (10) Noah's prophecy respecting his sons, 9:25-27.
- (11) Noah's death, 9:28, 29.

NOTES

1. The entire time covered from the beginning of the rain until Noah came forth from the ark was one year and ten days.

2. Scholarship is not a unit in interpreting the extent of the flood. Some interpret the Bible to mean that the then known world only was involved, while others insist that the narrative teaches that the entire surface of the earth was covered.

3. The commission which God gave to Noah, as the new head of the race (9:1), is identical with the command given to Adam and his wife (1:28).

4. The rainbow did not likely now appear for the first time in the heavens, but was at this time made a sign of the covenant.

5. Noah's lapse was unfortunate, and testifies to man's continued susceptibility to temptation.

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II. The Post-diluvian Period

1. The origin of Nations, Gen. 10.

(1) Japheth, Ham and Shem: the three sons of Noah.

- a. The Japhethites occupying the "isles" or coastlands around the Mediterranean Sea, 10:1-5. This appears to include Europe, Asia Minor and Asia eastward to the upper Euphrates and Tigris regions. These became the later Europeans and their descendants.
- b. The Hamites occupying Babylonia, Abyssinia and northern Africa, 10:6-20. This is the supposed beginning of the colored races.
- c. The Shemites occupying Arabia, the "mountains" or hill country of southeastern Asia, 10:21-32. From the descendants of Shem the Hebrews have come.

2. The Confusion of Tongues, Gen. 11:1-9.

Abraham

3. The Beginnings of Hebrew History, or from Abraham to the Birth of Isaac. Gen. 11:10—20:18.

(1) Abraham's genealogy, 11:10-32.

(2) His call and obedience, 12:1-9.

- a. The starting place, Ur of Chaldees, 11:31.
- b. First stopping place, Haran, 12:4.
- c. First stopping place in Canaan, Shechem, 12:6.
- d. Second stopping place in Canaan, Bethel, 12:8.

(3) Abraham in Egypt, 12:10-20.

(4) Separation of Lot, Chap. 13.

- a. Back at Bethel, 1-4.
- b. Lot's selfish choice and his residence in Sodom, 5-13.

(5) Capture and Recovery of Lot, 14:1-17.

(6) Abraham met by Melchizedek, 14:18-24.

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- (7) God's covenant with Abraham, Chap. 15.
 - a. The word of the Lord, 15:1-6.
 - b. The covenant, 15:7-21.
- (8) The Blunder of Abraham and Sarah; Ishmael is Born, Chap. 16.
- (9) The Covenant Renewed, 17:1-27.
 - a. Abraham's name changed, 17:1-8.
 - b. The token of the covenant, circumcision, 17:9-14.
 - c. Sarah's name changed, promised a son, 17:15-27.
- (10) Destruction of Sodom, 18:1—19:38.
 - a. Three angels appear unto Abraham, 18:1-21.
 - (a) The promise of a son repeated, 1-15.
 - (b) Sodom threatened, 16-21.
 - b. Abraham's intercession, 18:22-33.
 - c. Lot delivered, Sodom destroyed, 19:1-29.
- (11) Abraham and Abimelech, 20:1-18.

God's Promises to Abraham

1. A great nation, a great name, a great blessing, Gen. 12:1-3.
2. Canaan to his posterity, Gen. 12:7.
3. Canaan to his innumerable posterity forever, Gen. 13:15, 16.
4. A posterity as innumerable as the stars, Gen. 15:5.
5. The father of kings and nations, Gen. 17:3-8.

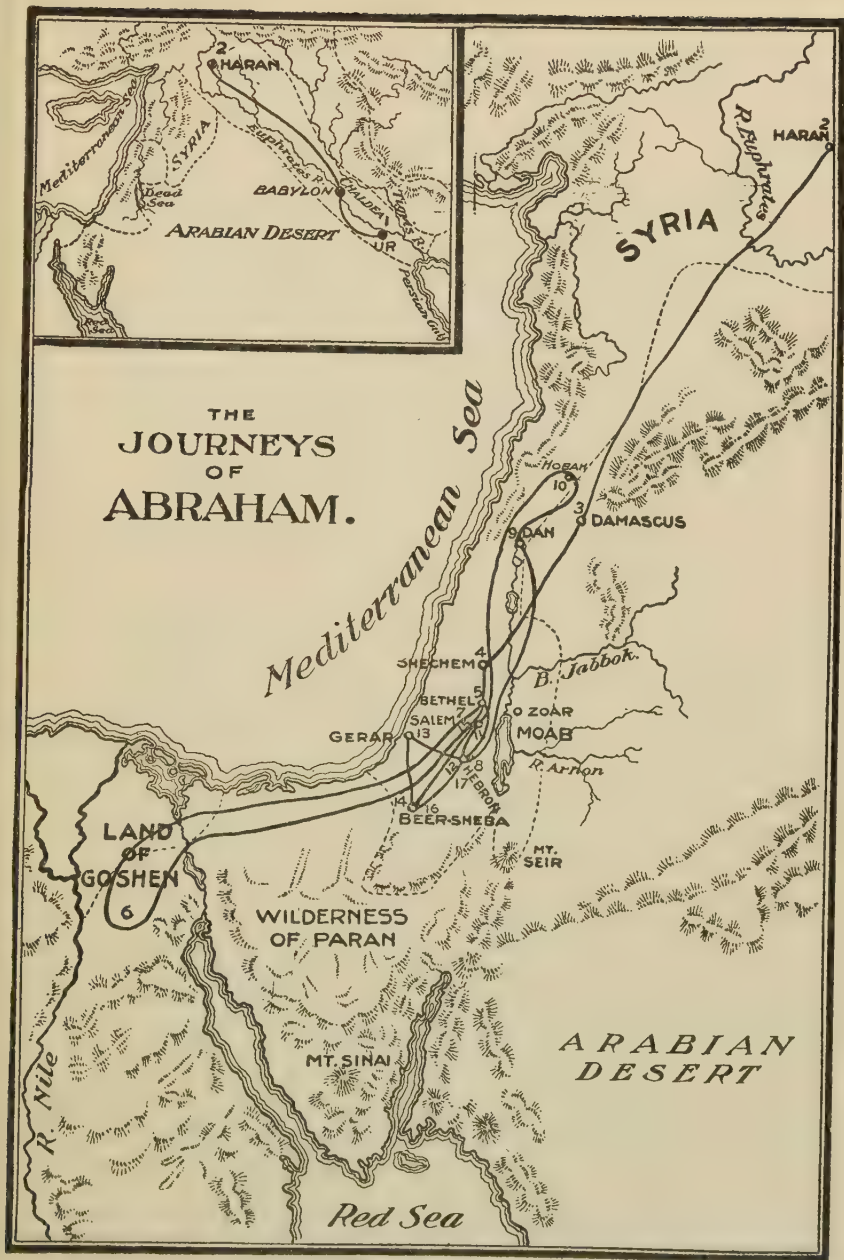
NOTES

1. On page 56 a Table will be found giving the dates of the Patriarchs from Abraham to Joseph, which should be studied and committed in connection with this section.

2. The name "Hebrew" (Gen. 14:13) comes from the epithet originally applied to Abraham when he came into Canaan, and meant crosser-over (he having crossed over the Euphrates), wanderer or stranger.

3. Abraham was seventy-five years old when he left Haran (Gen. 12:4); eighty-six when Ishmael was born (Gen. 16:16).

4. Ur of the Chaldees may be located and the journeys of Abraham traced on map No. 1.



Map Number 1

OF THE OLD AND NEW TESTAMENTS

5. Haran was a region and probably a city in northwestern Mesopotamia, southeast of Damascus.

6. Amraphel, King of Shinar, mentioned in Gen. 14:1, is believed to be the Hammurabi whose code of civil laws has come down to us through the study of archaeology.

7. Note the items in God's covenant with Abraham, in Gen. 15:7-21, with particular reference to Israel's later history in Egypt.

8. Several of the great promises made to Abraham were made just after he had been severely tried, but had overcome.

9. Note the kinship of Abraham and Sarah as stated in Gen. 20:12, and how he used this fact to conceal their relations as husband and wife in this section, also in Gen. 12:10-20. Discuss Abraham's conduct in relation to this matter in the light of our day.

Memory Passage: Gen. 15:6.

Isaac

4. Isaac and Ishmael, Gen. 21:1—25:18.

(1) Birth of Isaac, 21:1-7.

(2) Hagar and Ishmael sent away, 21:8-21.

(3) Isaac offered up, Chap. 22.

(4) Death of Sarah at Hebron, Chap. 23.

(5) Marriage of Isaac, Chap. 24.

(6) Abraham's remarriage, 25:1-11.

(7) Descendants of Ishmael, 25:12-18.

NOTES

1. Abraham was a hundred years old when Isaac was born (Gen. 21:5).

2. The ram became the offering which Abraham sacrificed on the altar, instead of Isaac.

3. Hebron was Abraham's later dwelling place in Canaan, having previously resided by the oaks of Mamre (Gen. 18:1), and at Gerar (Gen. 20:1).

4. The descendants of Ishmael are the Bedouin Arabs.

5. Abraham's descendants from his second marriage are said to be the Keturite Arabs.

Memory Passage, Gen. 22:12.

A GUIDE TO THE STUDY

Jacob

5. Jacob and Esau, Gen. 25:19—33:20.
 - (1) The birth of the twins, 25:19-26.
 - (2) Esau sells his birthright, 25:27-34.
 - (3) God renews the covenant which He made with Abraham, to Isaac at Beersheba, 26:23-25.
 - (4) Jacob secures the patriarchal blessing, Chap. 27.
 - (5) Jacob flees to Paddanaram, 28:1—29:12.
 - a. The night at Bethel, 28:10-22.
 - b. Arrives at Laban's home, 29:1-12.
 - (6) Jacob marries Leah and Rachael, 29:13-35.
 - (7) Jacob returns to Canaan, 31:3—33:20.
 - a. Receives the command, 31:3.
 - b. Departs, pursued by Laban, 31:4:35.
 - c. Covenant between Jacob and Laban, 31:36-55.
 - d. Jacob to meet Esau, 32:1—33:17.
 - (a) Prepares for the meeting, 32:1-12.
 - (b) Sends Esau presents, 32:13-21.
 - (c) The night at Peniel, 32:22-32.
 - (d) The meeting, 33:1-17.
 - e. Jacob arrives at Shechem, 33:18-20.
6. Jacob at Bethel, 35:1-15.
 - (1) Puts away idolatry, 1-5.
 - (2) His name changed to Israel, 6-15.
7. Jacob at Hebron, 35:27, 28.
 - (1) Death of Isaac, v. 28.
8. Jacob's Sons, Gen. 35:23-26.
 - (1) Sons of Leah: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun.
 - (2) Sons of Rachael: Joseph and Benjamin.
 - (3) Sons of Bilhah: Dan and Naphtali.
 - (4) Sons of Zilpah: Gad and Asher.

THE
WANDERING
OF
ISRAEL.
THE
JOURNEY FROM EGYPT
TO
CANAAN.



OF THE OLD AND NEW TESTAMENTS

NOTES

1. Evaluate the price Esau received for his birthright, and make some modern applications.
2. Note the number of years Jacob spent in Haran.
3. Observe the items in Jacob's present to Esau; also the order in which he arranged his family for the meeting. Why?
4. Bilhah and Zilpah were not wives, but concubines to Jacob. The practices of concubinage, as well as that of plurality of wives in the days of Jacob, reflects a standard of living below that which is expected of people of greater light.
5. Special note should be made of the names of the twelve sons of Jacob, as they later appear as heads of tribes.
6. The descendants of Esau were the Edomites.

A GUIDE TO THE STUDY

III. Period of National Preparation

Israel's preparation for national existence is found in the history of one family, that of Jacob in the line of Seth, which providentially migrated to Egypt, where in contact with that old civilization it was schooled in hardship, and through common affliction was welded into a nation.

Joseph

1. Joseph, Genesis, 37, also 39—50.
 - (1) Loved, hated and sold, Chap. 37.
 - (2) Falsely accused and imprisoned, Chap. 39.
 - (3) Interprets prison dreams, Chap. 40.
 - (4) Exalted to the throne, Chap. 41.
 - (5) Visited by his brothers, Chaps. 42—44.
 - (6) Discloses his identity to his brethren, Chap. 45.
 - (7) Jacob and his family settle in the land of Goshen, Chaps. 46—48.
 - (8) Jacob's prophecy and death, Chaps. 49—50.

NOTES

1. Note why Joseph was loved peculiarly by his father, and hated by his brothers.
2. The moral test to which Joseph was exposed in Potiphar's house was one of the severest for young life (Chap. 39).
3. Joseph's path to the throne led through thirteen years of prison life, from the time he was seventeen until he was thirty years old. See Gen. 37:2; 41:46.
4. There are upon archaeological record several Egyptian famines which greatly resemble the one described in Gen. 41-43.
5. Joseph, as prime minister of Egypt, was the first "food dictator" of the world.
6. A beautiful comment on Joseph revealing himself to his brethren is found in the Expositor's Bible on Genesis, pages 396-398.
7. Note carefully the number of persons who migrated from Palestine to Egypt, comprising the family of Jacob.
8. The fact that Jacob and his family were given the land of Goshen, the most fertile land in upper Egypt, is explained not only by Joseph's

OF THE OLD AND NEW TESTAMENTS

prime-ministership, but also by the fact that a Shepherd King, one of the Hyksos dynasty, was upon the Egyptian throne at the time. Look up Hyksos in a good encyclopedia.

9. The term Pharaoh was not a name, but a title by which Egyptian monarchs were known, as the titles emperor or president are used.

10. Every student should be able to write a complete outline of the life of Joseph, from memory, after the study of this section.

Memory Passage: 49:10.

Moses

2. Moses, His Birth and Preparation, Exodus 1:1—4:28.
 - (1) Israel's condition in Egypt changed—the oppression, Chap. 1.
 - (2) Birth of Moses and his adoption by Pharaoh's daughter, 2:1-10.
 - (3) Moses flees to Midian, 2:11-15.
 - (4) His marriage, 2:16-22.
 - (5) His call and commission, 2:23—4:28.

NOTES

1. Israel's changed status in Egypt is described in Exodus 1:8, and likely marks the change which came as a result of the expulsion of the Hyksos and the securing of the throne by a native Egyptian dynasty, probably the 18th.

2. The father-in-law apparently was called by two names: Ruel, Ex. 2:18 and Jethro, Ex. 3:1.

3. Note the manner in which God secured the attention of Moses, in Midian, and the effect which the unusual occurrence had upon him.

4. The life of Moses is divided into three periods: forty years in Egypt, forty years in Midian, and forty years as Israel's leader.

3. Moses and Aaron in Egypt, Ex. 4:29—12:36.
 - (1) Before the Elders of Israel, 4:29-31.
 - (2) Before Pharaoh, 5:1-21.
 - (3) Before Jehovah, 5:22—6:13.

A GUIDE TO THE STUDY

- (4) Signs performed before Pharaoh, 7:8-13.
- (5) The ten plagues, 7:14—12:36.
- (6) The Passover, 12:1-30.
 - a. The first-born slain, 12:29, 30.
- (7) Preparation to depart, 12:31-36.
 - a. The Egyptians despoiled, 12:35, 36.

NOTES

1. Note how Pharaoh increased the burdens of the Israelites, as recorded in Chapter 5, in answer to Moses' request for their release.

2. The Pharaoh of the oppression is believed by some scholars to have been Thothmes III; and of the exodus, Amenophis II. Others believe Rameses II to have been the Pharaoh of the oppression, and Merneptah the Pharaoh of the exodus. The former seem the more likely, reckoning with their probable dates and the date of the exodus.

3. The plagues were of increasing severity, and struck, in part, at objects of Egyptian worship—the Nile, frogs, beetles (here called flies), cattle, the sun (it being turned into darkness).

4. A careful list of the plagues should be made and committed.

5. At the conclusion of several of the plagues Pharaoh agreed to let Israel go (8:8; 8:28; 9:27, 28), but immediately when the plagues were removed, hardened his heart.

6. Pharaoh offered four compromises (8:25; 8:28; 10:11; 10:24).

7. The magicians could imitate the first two wonders only.

8. The first three plagues fell upon Egyptians and Israelites alike: the last seven upon the Egyptians only.

9. The last plague, that of the death of the first-born, gave rise to the institution of the Passover, the first great annual Jewish feast.

10. The request for gold, silver and raiment from the Egyptians was in keeping with the command of Moses recorded in Exo. 3:21, 22. It gave the Egyptians an opportunity to discharge a measure of their debt to the Israelites, and furnished some of the materials for the constructing of the sanctuary and its furnishings subsequently, at Sinai.

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IV. Period of National Formation

1. The Exodus, 12:37-41; 13:11—18:27.
 - (1) The departure, 12:37-41.
 - (2) Consecration of the first-born, 13:11-16.
 - (3) The journey, 13:17—17:16.
 - (4) The coming of Jethro and his advice, 18:1-27.

NOTES

1. On page 56 will be found a Table giving dates for Moses and the Exodus. Ussher's dates are more generally accepted.

2. The host of Israel consisted of six hundred thousand men, beside the women and children, the mixed multitude (likely non-Israelite), the herds and flocks—perhaps three million persons.

3. The four hundred and thirty years, mentioned in Ex. 12:41, likely includes the time from God's call of Abraham to the Exodus.

4. The stopping places of Israel should be traced on map No. 2, and committed by the student. Note Jethro's advice.

5. Observe from the map the two possible routes from Egypt to Canaan, and the reason stated in 13:17, why the Israelites did not attempt to go by the northern route.

2. At Sinai, Exodus 19 to the end, also Leviticus.
 - (1) The Decalogue, Ex. 20.
 - (2) The Sanctuary, Ex. 25:1—27:21; 30:1-38.
 - a. The Ark, 25:10-22.
 - b. The Table of Shewbread, 25:23-30.
 - c. The Candlestick or light holder, 25:31-40.
 - d. The Brazen Altar of Burnt-offerings, 27:1-8.
 - e. The Altar of Incense, 30:1-10.
 - f. The Brazen Laver, 30:17-21.
 - (3) The Priesthood, Ex. 28 and 29.
 - (4) The Sacrifices, Lev. 1—5.
 - a. The Burnt-offering, 1:1-17.
 - b. The Meat-offering, 2:1-16.
 - c. The Peace-offering, 3:1-17.

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- d. The Sin-offering, 4:1-35.
- e. The Trespass-offering, 5:1-19.
- (5) The worship of the golden calf and Moses' intercession, Ex. 32.

NOTES

1. The Decalogue, from a Greek word meaning ten words, may be considered constitutional law in the Old Testament, to which all other laws sustain the relation of statutory. Statutory laws are constitutional laws worked out, in a detailed way, to meet the various needs of society, as well as to prescribe proper recognition and worship of God.

2. There were two tables of the Decalogue. The first one likely contained the four laws which deal with man in his relation to God; and the second table likely contained the six laws which deal with man in his relation to his fellowmen.

3. The giving of the law at Sinai was commemorated by Pentecost, the second great annual Jewish feast.

4. Note from whence Moses received the specifications for the tabernacle and the furnishings, Ex. 25:9; 25:40; 26:30.

5. All the furniture of the Sanctuary was overlaid with gold, except the candlestick which was made of pure gold, and the laver and altar of whole burnt-offerings which were overlaid with brass.

6. A study of the Sanctuary discloses the following apartments: the Holy of Holies containing the Ark of the Covenant; the Holy Place containing the Altar of Incense, the Table of Shewbread and the Candlestick; the Outer Court containing the Brazen Altar and the Brazen Laver. See picture of Sanctuary, called the Tabernacle, on following page.

7. The uses of the various articles of furniture are given in connection with the commands for their construction.

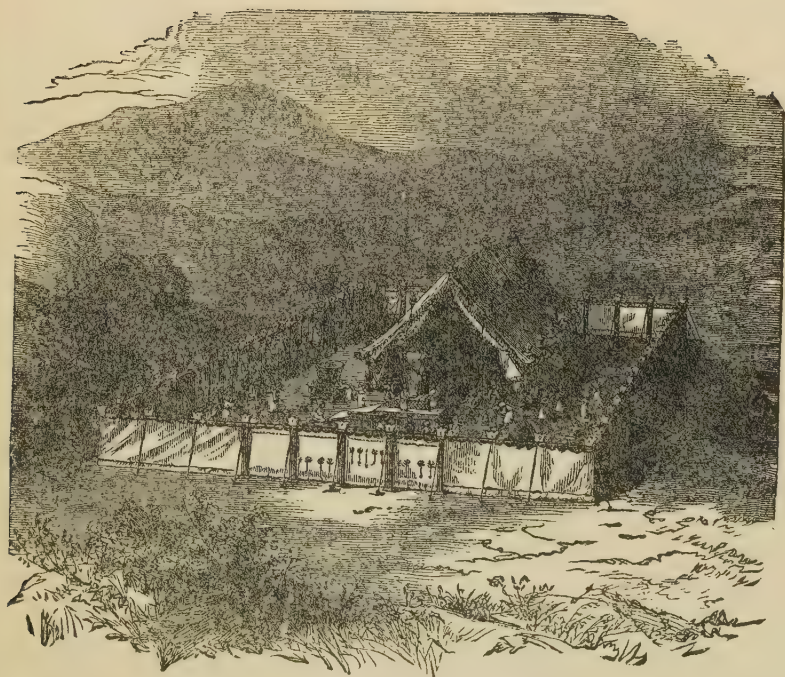
8. Note the purpose of the Sanctuary as given in Ex. 25:8.

9. For a fuller treatment of the Sanctuary, its apartments, furniture, materials and arrangements, consult a Bible encyclopedia.

10. The various offerings were all typical of the work of Christ, and pointed forward to the work to be accomplished by Him for the redemption of mankind. For a fuller treatment of the Sacrifices, consult any good Bible encyclopedia.

11. Special note should be made of the intercession of Moses in Ex. 32:30-35, in the light of God's displeasure with Israel stated in Ex. 32:7-10.

Memory Section: Exodus 20:1-17.



The Tabernacle

OF THE OLD AND NEW TESTAMENTS

3. The Journey to Canaan's Border, Numbers 10:1—12:15.
 - (1) The details of the journey and the guide, 10:1-36.
 - (2) The first stopping place, Tab'-e-rah, 11:1-3.
 - (3) The second stopping place, Kib-roth-hat-ta'-a-vah, 11:4-34.
 - (4) The third stopping place, Ha-ze'-roth, 11:35—12:15.
4. At the Border, Numbers 12:16—20:21.
 - (1) Spies sent over, Chap. 13.
 - (2) Consecration of the tribe of Levi, instead of the first-born, Chap. 18.
 - (3) Death of Miriam, 20:1.

NOTES

1. The first two and probably the third stopping places were so named because of the events which occurred at each, which should be reviewed.

2. Note the guide whom Moses secured for the journey, and reckon with his peculiar fitness for the task.

3. The time required to reach Kadesh in Paran, on the border of Canaan, would probably have been about forty days. Instead of crossing over, they remained in the wildernesses of Paran and Zin for thirty-eight years. Commit the names of the two heroic spies.

4. This sojourn in the wilderness was later commemorated by the Feast of Tabernacles, the third great annual Jewish Feast. See Deuteronomy 16 for command for these feasts, called: Passover, Feast of Weeks, and Tabernacles.

5. From the Wilderness of Paran and Zin or Kadesh, to the Jordan, Numbers 20:22—27:23, and Deuteronomy.

- (1) Death of Aaron, Num. 20:22-29.
- (2) Conquest of the peoples east of Canaan, Deut. 2:1—3:11.
- (3) Joshua appointed Moses' successor, Num. 27:18-23.
- (4) Cities of refuge commanded, three on either side of the Jordan, Deut. 19:1-14; Joshua 20:7-9.
- (5) Death of Moses, Deut. 34.

NOTES

1. The death of Moses was likely penned by his successor, Joshua. Note why he was not permitted to enter Canaan. Num. 20:7-13; Deut. 32:48-52.

A GUIDE TO THE STUDY

2. The journey from Kadesh to Canaan should be traced on map No. 2.

6. Canaan and the Conquest, Joshua, 3:1-19:51.

(1) Crossing the Jordan, Chaps. 3 and 4.

(2) The Passover kept, Josh. 5:10-12.

(3) The conquest of the south, Chaps. 6—10.

(4) The conquest of the north, Chaps. 11 and 12.

(5) Division of the land, Chaps. 13—19.

a. To the tribes of Reuben and Gad and the half tribe of Manasseh, the land east of the Jordan, Josh. 13:8-31.

b. To the tribe of Levi, no land inheritance, Josh. 13:33—14:5 and Chap. 21.

c. To the rest of the tribes, the land west of the Jordan, Josh. 14:6—19:51.

NOTES

1. The Passover kept upon Israel's entering Canaan was observed just forty years after it had been kept upon the night that they left Egypt. See Josh. 5:6 and 5:10.

2. The tribe of Levi was the priestly tribe, whose members were to be supported from the tithes of the rest of the tribes (Numbers 18:21-24).

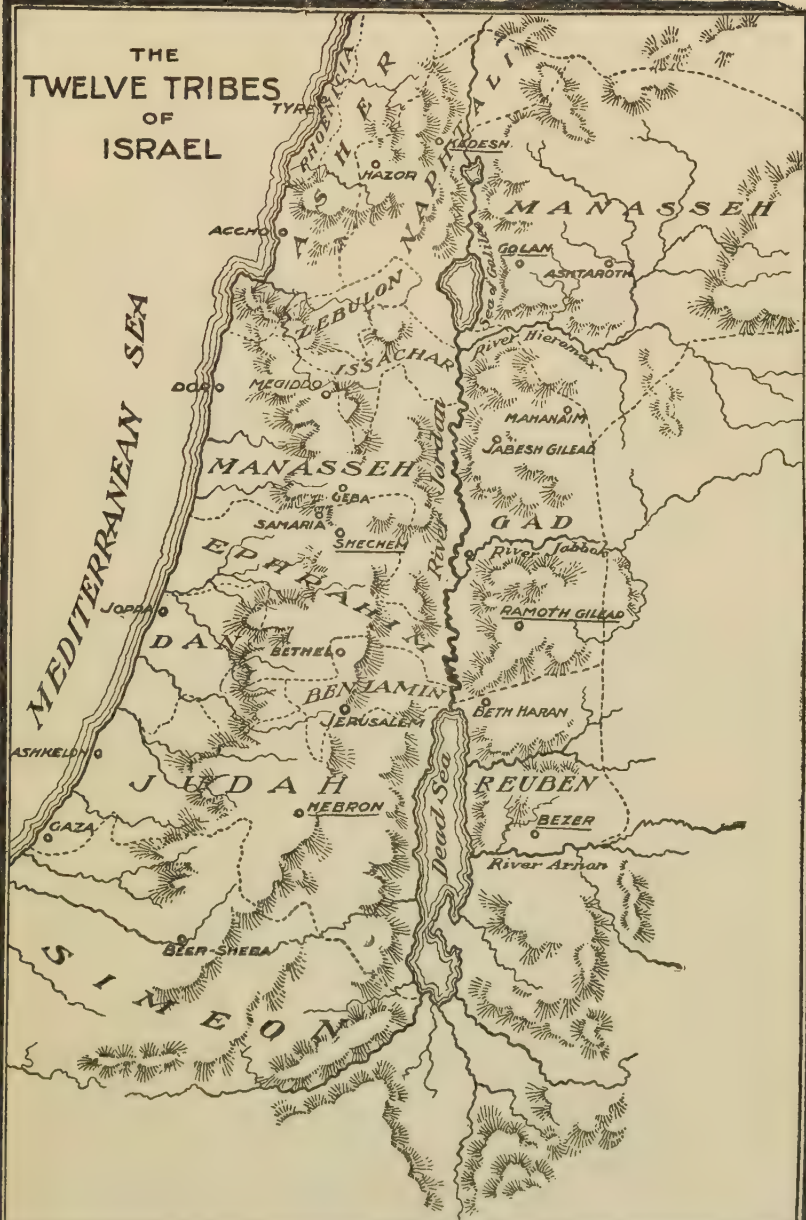
3. Ephraim and Manasseh were the two sons of Joseph. The land inheritance of their father being apportioned between the two sons, and the tribe of Levi receiving no land inheritance, the land apportionments numbered twelve.

4. Be sure to locate the tribes on map No. 3.

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THE TWELVE TRIBES OF ISRAEL



Map Number 3

OF THE OLD AND NEW TESTAMENTS

OLD TESTAMENT, Section II

1. The Period of the Judges, Judges, Ruth, I Sam.

The period of the Judges covers the time from the death of Joshua, to the death of Samuel, several hundred years, according to Acts 13:20, four hundred and fifty years.

After the death of Joshua there was no recognized leader, and the people frequently followed other nations in the practice of idolatrous worship. Because of this God allowed them to be despoiled by their enemies as a punishment. When the people repented, God raised up a deliverer for them who also became their judge.

The Chronology of the judges is difficult, because there were periods when there were no judges, and at other times the judges served contemporaneously. This was occasioned by necessity when enemies would oppress from two sides at once, thus necessitating two leaders at the same time. The Table on page 56 gives dates for Deborah and Barak and Eli. Note this table.

NOTE

Note: Special attention should be given to the following:

1. The death of Joshua, Judges 2:6-10.
2. The occasion of the judges, Judges 2:11-19.

Israel's Judges

<i>Names</i>	<i>Oppressors</i>	<i>References</i>
1. Othniel	Mesopotamites	Judges 3:7-11
2. Ehud	Moabites	Judges 3:12-30
3. Shamgar	Philistines	Judges 3:31

A GUIDE TO THE STUDY

4. Deborah and Barak	Canaanites	Judges 4:1-24
5. Gideon	Midianites	Judges 6:1—8:32,
6. Abimelech	No oppressor named	Judges 9:22
7. Tola	No oppressor named	Judges 10:1, 2
8. Jair	No oppressor named	Judges 10:3-5
9. Jephthah	Ammonites	Judges 10:6—12:7
10. Ibzan	No oppressor named	Judges 12:8-10
11. Elon	No oppressor named	Judges 12:11-12
12. Abdon	No oppressor named	Judges 12:13-15
13. Sampson	Philistines	Judges 13:1—16:31
14. Eli	Philistines	I Samuel 1:1—4:18
15. Samuel	Philistines	I Samuel 7:3—12:25

NOTES

1. The six outstanding judges were: Ehud, Deborah and Barak (counted together), Gideon, Jephthah, Sampson, and Samuel. These should be given special study. Samuel may be considered as the greatest.

2. The early life of Samuel is recorded in I Sam., Chapters 1 and 3.

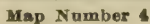
3. That Samuel continued to hold a prominent place in Israel for a time after the beginning of the monarchy will be seen later. He was the last of the Judges: he anointed the first two kings, Saul and David, and continued until his death to be the advisor of the newly organized kingdom. Because of these things he was the greatest judge.

4. The period of Israel's history from Moses to Saul has been called the Theocracy. This because of the fact that the leaders were God-appointed, and not elected by the people. Some recent writers have chosen to speak of the whole of Israel's national life as a democracy. Theocracy means God-rule; Democracy means tribe-rule.

The Book of Ruth

Immediately following the book of Judges is the exceedingly beautiful book of Ruth. It is a Providential romance, with the hand of God seen at every turn of the narrative. No fiction could be more interesting than this bit of real history. The historical background to the book is the period of the Judges.

*JOURNEYS
OF DAVID.*



OF THE OLD AND NEW TESTAMENTS

I. Outline of the Book

- I. The Sojourn in Moab, 1:1-5.
- II. Return of Naomi and Ruth to Bethlehem, 1:6-22.
- III. Ruth, the Gleaner in the Field of Boaz, Chap. 2.
- IV. The Faith and Courage of Ruth, Chap. 3.
- V. The Reward of Faith and Courage; Ruth Becomes the Wife of Boaz, Chap. 4.

NOTES

1. Note the piety reflected in the relation of daughter-in-law to mother-in-law in 1:16-18, and in the relation of the employer Boaz, to his employees, in 2:4. What would be the result of the practice of such piety in domestic and business life today?

2. Note also that the choice of Ruth placed her into the ancestral line of Jesus, she becoming the great grandmother of David, 4:21, 22.

A GUIDE TO THE STUDY

II. The Single Monarchy

1. Saul, 1095-1055 B. C.

- (1) The people request a king, I Sam. 8:4-12.
- (2) Saul anointed by Samuel, I Sam. 9:1—10:1.
- (3) Saul inaugurated at Mizpah, I Sam. 10:17-27.
- (4) Saul's second inauguration at Gilgal, I Sam. 11:14, 15.
- (5) Saul rejected, I Sam. 13:8-14; 15:1-23.
- (6) Saul's death, I Sam. 31:1-13.

NOTES

1. On pages 56 to 58 will be found Tables giving dates of the Single Monarchy, there called the United Kingdom. These should be studied in connection with this division. Use Ussher's dates.

2. Note especially the two things which Saul did because of which God rejected him.

3. The length of Saul's reign is not specifically stated, but it has been estimated variously by different scholars from twenty to forty years. We have followed Ussher's Chronology in the use of dates given for the Single Monarchy.

4. Note the tragic death of Saul—a suicide.

2. David, 1055-1015 B. C.

- (1) David anointed by Samuel, I Sam. 16:1-13.
- (2) David slays the Philistine giant, I Sam. 17:50-54.
- (3) The friendship and covenant between David and Jonathan, I Sam. 18:1-5; 20:12-16.
- (4) Saul is jealous and pursues David, I Sam. 18:8-22; 30:31.
- (5) Death of Samuel, I Sam. 25:1.
- (6) David inaugurated at Hebron as king of the two southern tribes, Judah and Benjamin, II Sam. 2:1-4.
- (7) David made king over all Israel, and establishes his capital in Jerusalem, II Sam. 5:1-12.
- (8) David's great sin, II Sam. 11:1-27.
- (9) David reproved by the prophet Nathan, II Sam. 12:1-15.
- (10) Solomon Born, II Sam. 12:24, 25.
- (11) Absalom's conspiracy, II Sam. 15:1-12.
- (12) Death of Absalom, II Sam. 18:1-33.

OF THE OLD AND NEW TESTAMENTS

- (13) Adonijah conspires to be king, I Kings 1:5-27.
- (14) Solomon made king, I Kings 1:28-53.
- (15) David's parting counsel to Solomon, I Kings 2:1-9.
- (16) David's death, I Kings, 2:10, 11.

NOTES

1. The cause of the beginning of Saul's jealousy of David is given in I Sam. 18:6-9.

2. The student should make a list of his own of the fifteen different places to which David fled from Saul's anger, tracing same upon Map No. 4.

3. The period of David's reign at Hebron over Judah was seven years and six months, and his reign at Jerusalem over all Israel was thirty-three years, making a total of forty years and six months.

3. Solomon, 1015-975 B. C.

(1) His choice of wisdom, II Chron. 1:7-12.

(2) An exhibition of sagacity, I Kings 3:16-27.

(3) The measure of his wisdom, I Kings 4:29, 30.

(4) Solomon as a Builder.

a. The Temple, II Chron. 2:1—7:22.

b. His own house and cities throughout his kingdom, II Chron. 8:3-6.

(5) Solomon as a commercialist, I Kings 9:26-28; 10:22.

(6) Solomon as a man of letters, I Kings 4:32-34.

(7) The Queen of Sheba's visit, II Chron. 9:1-12.

(8) Solomon's downfall, I Kings 11:1-13.

(9) The Death of Solomon, I Kings 11:41-43; II Chron. 9:29-31.

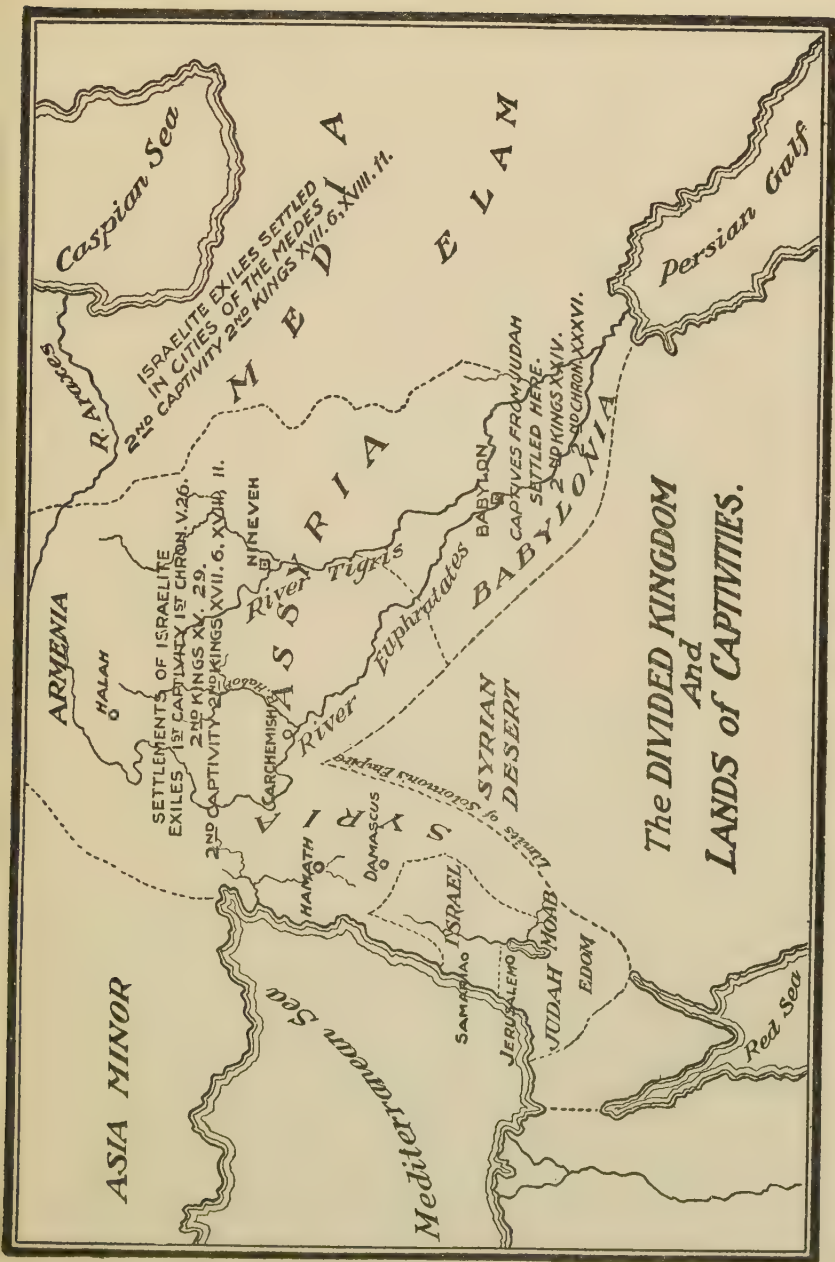
NOTES

1. Solomon's reign covered a period of forty years (I Kings 11:42), the first half of which was occupied with the building of the Temple, his own house and the walls of the city. The latter half was occupied with the extending of the kingdom and in the development of a sea commerce.

2. It was during the reign of Solomon that Israel reached the pinnacle of her material and commercial prosperity.

A GUIDE TO THE STUDY

3. Solomon built the Temple, but the following is to be noted:
 - (1) David secured the Temple site, I Chron. 21:18-27.
 - (2) David prepared materials for the building, I Chron. 22:1-5.
 - (3) David also gave him the pattern for the building and furniture, I Chron. 28:11, 12.
 - (4) Hiram, of Tyre, furnished material and a skilled workman I Kings 7:13, 14; II Chron. 2:11-16.
4. The reason why David was not permitted to construct the Temple—a man of war, I Chron. 22:7-10.
5. The time required to build the Temple was seven and a half years.



Map Number 5

OF THE OLD AND NEW TESTAMENTS

III. The Divided Monarchy

At the death of Solomon the kingdom was rent in twain, on account of the demands of the people for a lightening of their burdens having been refused by Solomon's son, Rehoboam. Their requests were answered with threats of sterner demands (I Kings 12:1-15), from which the people revolted, making Jeroboam, the Son of Nebat, king over the ten tribes of the north. This left only two tribes in the south, Judah and Benjamin, which remained loyal to Solomon's son. The northern kingdom is known as Israel, the southern kingdom, Judah. The prophet, Ahijah, had previously predicted the rending of the kingdom, informing Jeroboam that ten tribes would constitute the kingdom over which he would rule, I Kings 11:28-31.

The capital of the Kingdom of Israel was Samaria; that of Judah, Jerusalem.

Method for the Study of the Divided Kingdom, the Exile and the Restoration

The History of the Chosen People, from the death of Solomon onward, is so complicated that the mastering of details is rather difficult. Further, their history becomes the more involved as it interweaves that of Assyria, Babylon, Egypt, Persia and, as will be later seen, other nations.

The simplest and most satisfactory method for the study of the later history of the Chosen People is by a chronologically arranged table, showing in parallel columns the outstanding events of the two kingdoms, noting the prophets, and the contemporaneous reigns, and the events of the nations with whom the history of the kingdoms became involved. Accordingly a table of this kind follows, giving biblical footnote references for all the events cited, also references to works on Biblical Archaeology which have supplied items of

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information. The table also gives the chronology of the Patriarchs, Moses and the Exodus, and the Single Monarchy.

The Old Testament books which contain the history of the Divided Kingdom, the Exile and the Restoration are: I and II Kings, I and II Chronicles, Ezra, Nehemiah and Esther. The prophecies of Isaiah, Jeremiah and Daniel also contain many references to the historical events.

The compiler of I and II Kings probably lived in the period of the exile about 550 B. C. He evidently had as his historical sources the public records and other trustworthy documents. The Chronicles were probably written in the time of Ezra and Nehemiah, or about 450 B. C.

The following Chronological Chart of the Old Testament has been taken from the fifth edition of Syllabus for Old Testament Study, by Doctor John R. Sampey, Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky. Permission for its use has been given by the author, and by the publishers, George H. Doran Company.

On page 86 will be found Notes, suggesting the principal things to be studied by the use of the Chronological Table. Make these notes the basis for the use of the Table.

Explanation of Chronological Table

In a part of the Table two possible series of dates are suggested. While this fact is to be observed, it will be well to adopt for use one series. The dates of Ussher are more generally used.

Not only are the dates of Judah and Israel given in parallel columns, but outstanding contemporary events in other nations are given in the last column on the right-hand page.

To understand the table further, note the following: A number appearing before the name of a king indicates his number in the succession of the kings. The number in a square bracket, follow-

OF THE OLD AND NEW TESTAMENTS

ing his name, indicates the number of years he reigned. A number in an oval bracket refers to the same number at the bottom of the page, where the Scripture reference is given. Thus, Rehoboam was the first king of Judah. He reigned 17 years, and a certain event in his reign will be found in I Kings 12:1-19; II Chronicles 10:1-19. No attention need be paid to the few references to Price and Barton's works.

CHRONOLOGICAL TABLE

I. From Abraham to

USSHER	THE FAMILY OF ABRAHAM
B.C.	
1996	Birth of Abram.
1921	Abram enters Canaan.
1897	Birth of Isaac.
1837	Birth of Jacob.
1822	Death of Abraham.
1760	Jacob flees from Esau.
1729	Joseph sold into Egypt.
1715	Joseph becomes Prime Minister.
1706	Jacob's family enter Egypt.
1689	Death of Jacob.
1635	Death of Joseph.

II. From Moses to Saul.

KAUTZSCH	USSHER	EVENTS AMONG THE ISRAELITES
B.C.	B.C.	
	1571	Birth of Moses.
	1531	Flight to Midian.
c. 1320	1491	The Exodus.....
c. 1280	1451	Joshua captures Jericho.
c. 1250	1296	Deborah and Barak overthrow Sisera.
c. 1050	1165	The boy Samuel assists Eli at Shiloh.

III. The United Kingdom.

KAUTZSCH	USSHER	EVENTS AMONG THE ISRAELITES
B.C.	B.C.	
c. 1020	1095	Saul anointed at Mizpah.
c. 1000	1055	David King of Judah at Hebron.
	1048	David King of All Israel.

The author wishes to acknowledge special indebtedness to a valuable
lished in his *Syllabus of Old Testament History*.

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Joseph. 1996-1635 B.C. (Ussher).

CONTEMPORARY EVENTS

Abraham was contemporary with Hammurabi of Babylon, who is supposed by some scholars to have begun his long reign about 2100 B.C.; while R. W. Rogers and others put Hammurabi at 1950 B.C.

Palestine already inhabited by Amorites and Canaanites.

Hyksos Kings ruling in Egypt [2098-1587 B.C., Petrie].

Beginnings of Assyrian history prior to 2000 B.C.

1571-1095 B.C. (Ussher).

CONTEMPORARY EVENTS

Most recent scholars place the Exodus in the reign of Merneptah of the Nineteenth Dynasty. Some scholars place the Exodus in the period of the Eighteenth Dynasty.

Tiglath-pileser I. of Assyria [1120-1090].

1095-975 B.C., or 1020-931 B.C.

CONTEMPORARY EVENTS

Twenty-first (Tanite) Dynasty in Egypt.

Egypt and Assyria weak.

Abibaal (Hiram I.) King of Tyre.

chart compiled by his honored friend Prof. Ira M. Price, Ph.D., and pub-

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III. The United Kingdom.

KAUTZSCH	USSHER	EVENTS AMONG THE ISRAELITES
B.C.	B.C.	
	c. 1035	David's grievous sins.
	c. 1023	Absalom's Rebellion.
c. 970	1015	Accession of Solomon.
	1012	Solomon commences work on the Temple.
	1004	Dedication of the Temple.
c. 943	.....	.....

IV. From the Division of the Kingdom to the

NEW DATE	USSHER	JUDAH	PROPHETS IN JUDAH
B.C.	B.C.	<i>A. From the Death of Solomon to the Accession</i>	
931	975	1. <i>Rehoboam</i> [17]. Mistake at Shechem (1)	Shemaiah forbids war with the Ten Tribes (2).
		Fortifies many cities (8). After three years of obedience and prosperity, Judah lapses into idolatry (9).	
927	970	Invasion of Shishak. Jerusalem plundered (11).	Shemaiah predicts the victory of Shishak (10).

References to the English Bible; to Price, *The Monuments and the Old Testament*; and to Barton, *Archaeology and the Bible*.

- (1) 1 K. 12: 1-19; 2 Chr. 10: 1-19. (9) 1 K. 14: 21-24; 2 C. 11: 17; 12: 1.
 (2) 1 K. 12: 21-24; 2 C. 11: 1-4. (10) 2 C. 12: 5-9.
 (8) 2 C. 11: 5-12. (11) 1 K. 14: 25-31; 2 C. 12: 2-9; Barton, pp. 359 f.

OF THE OLD AND NEW TESTAMENTS

1095-975 B.C., or 1020-931 B.C.—(Continued)

CONTEMPORARY EVENTS

Assyria slowly revives.

Hiram II. of Tyre.

Tanite Dynasty expelled by Sheshonk (Shishak), the founder of the Twenty-second Dynasty.

Fall of Samaria. 975-722 B.C., or 931-722 B.C.

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
<p><i>of Jehu, Athaliah and Hazael. 975-884 B.C., or 931-842 B.C.</i></p> <p>Man of God from Judah rebukes Jeroboam and curses his altar (6).</p> <p>Ahijah predicts the death of Jeroboam's son and destruction of his house (12).</p>	<p>1. <i>Jeroboam</i> [22]. Builds Shechem and Penue! (3). Sets up golden calves at Bethel and Dan (4). Changes time of feast (5). Appointment of new priesthood and consequent exodus of the Levites into Judah (7).</p>	<p>Shishak of Egypt. Rezon of Syria</p>

(3) 1 K. 12: 25.

(4) 1 K. 12: 26-31.

(5) 1 K. 12: 32, 33.

(6) 1 K. 13: 1-32.

(7) 1 K. 13: 33, 34; 2 C. 11:

13-17.

(12) 1 K. 14: 1-18.

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IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS IN JUDAH
914	958	2. <i>Abijah</i> [3]. Defeats Jero- boam at Zemaraim (1).	.....
911	955	3. <i>Asa</i> [41]. Great religious re- forms (2). Fortifies citi- ies and organizes a great army (3). Ten years of peace in Judah (5).	..... Iddo writes the lives of Rehoboam and Abijah (4).
910	954	2d year .....	.....
909	953	3d year .....	.....
896	941	(a) Asa defeats Zerah's army of a million (8).	(b) Azariah en- courages Asa, and stirs up a revival (9).
	940	(b) Asa bribes Ben-hadad to attack the dominions of Baasha (11). (c) Destroys Ramah and with the material builds Geba and Mizpah (12).	..... (d) Hanani re- buked Asa (13).
886	930	26th year .....	.....
885	929	27th year .....	.....
885	929	.....	.....

(1) 2 C. 13.

(2) 1 K. 15: 9-15; 2 C. 14: 1-5.

(3) 2 C. 14: 6-8.

(4) 2 C. 12: 15; 13: 22.

(5) 2 C. 14: 1.

(8) 2 C. 14: 9-15.

(9) 2 C. 15.

(11) 1 K. 15: 18-21; 2 C. 16: 1-5.

(12) 1 K. 15: 22; 2 C. 16: 6.

(13) 2 C. 16: 7-10.

OF THE OLD AND NEW TESTAMENTS
of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
	18th year.	
.....	20th year.	
.....	2. <i>Nadab</i> [2]. Son of Jero- boam I. Nadab slain at siege of Gibbethon by (6).	
.....	3. <i>Baasha</i> [24]. He destroys the house of Jeroboam (7).	
.....	.....	Zerah the Ethio- pian.
.....	(a) Baasha builds Ramah to stop the exodus into Judah (10).	Ben-hadad I. of Syria.
Jehu's proph- ecy against Baasha and his house (14).		
.....	4. <i>Elah</i> [2]. Slain in Tirzah by Zimri (15).	
.....	5. <i>Zimri</i> [7 days]. Besieged by Omri, he burns palace over his head (16).	
.....	6. Omri [12]. Civil war with Tibni for four years (17).	

(6) 1 K. 15: 25-28.
(7) 1 K. 15: 29, 30.
(10) 1 K. 15: 17.
(14) 1 K. 16: 1-4, 7.

(15) 1 K. 16: 9-13.
(16) 1 K. 16: 15-19.
(17) 1 K. 16: 21, 22.

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IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
881	924*	.....	.....
874	918	38th year In his 39th year Asa diseased, but not relying on Jeho- vah (5). Buried in Jerusalem with great honors (6).	.....
871	914	4. <i>Jehoshaphat</i> [25]. Religious reforms (7). Fortresses and army greatly strengthened (8).	.....
869	912	The law of God taught in his 3d year (10). Tribute from Philistines and Arabians (11).	.....
854		.....	.....
853	897	17th year. (a) Alliance with Ahab (17). Jehoram regent (2 K. 1:17; 3:1).	(d) Jehu rebukes <i>Jehoshaphat</i> (20).

* The asterisk accompanying a date indicates a slight deviation from Ussher.

(5) 1 K. 15: 23; 2 C. 16: 12.

(6) 2 C. 16: 13, 14.

(7) 2 C. 17: 3-6.

(8) 2 C. 17: 2, 12-19.

(10) 2 C. 17: 7-9.

(11) 2 C. 17: 10, 11.

(17) 1 K. 22: 44; 2 C. 18.

(20) 2 C. 19: 1-8.

OF THE OLD AND NEW TESTAMENTS
of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
.....	Omri builds Samaria and transfers his capital thither (1). Makes Moab tributary (2).	
.....	7. Ahab [22]. Marries Jezebel of Zidon (3). Rapid introduction of Baal worship into Israel (4).	
.....	4th year.	
Elijah.	Elijah's appearance and the drought of three and one-half years (9). Destruction of the 450 prophets of Baal at Mt. Carmel (12). Flight of Elijah to Horeb (13). War with Syria. Ahab victorious at Samaria and at Aphek. Makes treaty with Ben-hadad (14).	Ben-hadad II. of Syria.
.....	Furnishes troops to a league against Assyria (15). Naboth's vineyard (16).	Shalmaneser III. of Assyria [860-825].
(b) Micaiah versus 400 false prophets (18).	(c) Ahab slain in battle at Ramoth-gilead (19).	

- (1) 1 K. 16: 24.
(2) Price, pp. 142-147; Barton, pp. 363-5.
(3) 1 K. 16: 31.
(4) 1 K. 16: 31-33.
(9) 1 K. 17.
(12) 1 K. 18.
(13) 1 K. 19.
(14) 1 K. 20.
(15) Price, pp. 149-153; Barton, p. 361.
(16) 1 K. 21.
(18) 1 K. 22: 5-28; 2 C. 18: 4-27.
(19) 1 K. 22: 1-40.

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IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
853	897*	Jehoshaphat improves the administration of justice (1). (a) Great invasion of Moabites, Ammonites, and Edomites (3). (c) Navy broken up (7)....	..... (b) Jahaziel encourages the people (4). (b) Eliezer predicts the destruction of the navy (6).
852	896	18th year .....	.....
849	892	5. <i>Jehoram</i> [8]. Daughter of Ahab for wife (11). Slays his brethren (12). Revolt of Edom and of Libnah (13). Letter from Elijah (14). Death of Jehoshaphat.	.....
846		Invasion of Arabians and Philistines, who plunder and kill (15). Loathsome disease for two years (16).	OBADIAH. (?)

- | | |
|----------------------|------------------------------------|
| (1) 2 C. 19: 4-11. | (12) 2 C. 21: 1-4. |
| (8) 2 C. 20: 1-30. | (13) 2 K. 8: 20-22; 2 C. 21: 8-10. |
| (4) 2 C. 20: 14-17. | (14) 2 C. 21: 12-15. |
| (6) 2 C. 20: 37. | (15) 2 C. 21: 16, 17. |
| (7) 1 K. 22: 48, 49. | (16) 2 C. 21: 18-20. |
| (11) 2 C. 21: 6. | |

OF THE OLD AND NEW TESTAMENTS

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
.....	8. <i>Ahaziah</i> [2]. Revolt of Moab (2).	
.....	(a) Unites with Jehoshaphat in building merchant vessels at Ezion-geber (5). Jehoram regent with Ahaziah. Inquires of Baal-zebub. At- tempt to arrest Elijah (8).	
..... Elisha.	9. <i>Jehoram</i> [12]. Combines with Jehoshaphat to recover Moab (9).	Mesha, king of Moab, at- tacked by kings of Israel, Ju- dah, and Edom (10).
.....	5th year.	
	Terrible siege of Samaria by Ben-hadad. Remarkable flight of Syrians (17).	

(2) 2 K. 1: 1; Price, pp. 144-6.
(5) 2 C. 20: 35, 36.
(8) 2 K. 1: 2-17.

(9) 2 K. 3: 4-8.
(10) 2 K. 3: 9-27.
(17) 2 K. 6: 8-7: 20.

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IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
842	885	6. <i>Ahaziah</i> [1]. Affinity with house of Ahab (1).	.....
842	884	Slain by Jehu (5). ....	.....
<i>B. From the Accession of Jehu to the</i>			
842	884	(0) Athaliah [6] usurps the throne. Destroys seed royal except Joash (6).	.....
836	878	Athaliah slain (10). 7. <i>Joash</i> [40]. Baal worship uprooted (11). Under the tuition of Jehoiada, Joash is faithful to Jehovah (12).	.....
814	856	23d year. The temple repaired (14). Death of Jehoiada, quickly followed by lapse into idolatry (15). Hazeal threatens Jerusalem, but is bought off by large presents. (19).	JOEL. (?) Zechariah, son of Jehoiada, rebukes Joash, and is murdered (16).
800	841	37th year .....	.....

- (1) 2 C. 22: 2-4. (14) 2 K. 12: 4-16; 2 C. 24: 4-14.
 (5) 2 C. 22: 5-9. (15) 2 C. 24: 15-19.
 (6) 2 K. 11: 1-3; 2 C. 22: 10-12. (16) 2 C. 24: 20-22.
 (10) 2 K. 11: 4-20; 2 C. 23. (19) 2 K. 12: 17, 18; 2 C. 24:
 (11) 2 K. 11: 17-20. 23, 24.
 (12) 2 K. 12: 1-3; 2 C. 24: 1-3.

OF THE OLD AND NEW TESTAMENTS

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
.....	12th year. Wounded in battle with the Syrians (2).	Murder of Ben-hadad II. (Hadadezer) by Hazael (3).
.....	Slain by Jehu at Jezreel (4).	
<i>Fall of Samaria. 884-722, or 842-722 B.C.</i>		
.....	10. <i>Jehu</i> [28]. Exterminates house of Ahab and uproots Baal worship, but retains calf worship (7). Pays tribute to Shalmaneser III. of Assyria (9).	Shalmaneser III. attacks Hazael (8).
.....	7th year. Hazael's inroads. Takes possession of country east of Jordan (13).	
.....	11. <i>Jehoahaz</i> [17]. Hazael keeps Israel in subjection (17).	
.....	.....	Hazael captures Gath, and threatens Jerusalem (18).
.....	12. <i>Jehoash</i> [16]. Associated two years with his father.	(Mari of Syria, B.C. 803).

- (2) 2 K. 8: 28, 29.
 (3) 2 K. 8: 7-15.
 (4) 2 K. 9.
 (7) 2 K. 10: 1-29.
 (8) Price, pp. 154 f.

- (9) Barton, pp. 362 f.
 (13) 2 K. 10: 32, 33.
 (17) 2 K. 13: 1-7.
 (18) 2 K. 12: 17, 18.

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IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
799		Amaziah regent with Joash. Conspiracy against Joash. Slain in Millo (1).	
797	839	8. <i>Amaziah</i> [29]. Slays his father's murderers (2).	.....
		(a) Hires large army of mercenaries from Israel to fight against Edom (5). (c) Defeats Edom, but worships the idols of the conquered nation (7).	(b) Man of God forbids the league with Israel (6). (d) Prophet rebukes Amaziah (8).
790			
785	826	Challenges Israel, but is captured at Bethshemesh, and Jerusalem is plundered (9).	.....
785	825	15th year Decline of Amaziah. Uzziah regent. Amaziah slain by servants in Lachish (11).	.....
780	810	9. <i>Uzziah</i> , or <i>Azariah</i> [52]. Conquers the Philistines and Arabians. Builds Eloth. Receives tribute from the Ammonites. Fortifies Jerusalem and Judah. Fond of husbandry. Organizes and equips a great army (14).	Zechariah instructs Uzziah (13).
750	773	38th year Uzziah's sacrilege and leprosy	.....

(1) 2 K. 12: 20, 21; 2 C. 24: 25, 26.

(2) 2 K. 14: 5, 6.

(5) 2 C. 25: 5, 6.

(6) 2 C. 25: 7-10.

(7) 2 K. 14: 7; 2 C. 25: 11-14.

(8) 2 C. 25: 15, 16.

(9) 2 K. 14: 8-16; 2 C. 25: 17-24.

(11) 2 K. 14: 19, 20.

(13) 2 C. 26: 5.

(14) 2 C. 26: 1-15.

OF THE OLD AND NEW TESTAMENTS

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
.....	2d year. Visits Elisha (3). Three victories over the Syrians (4).	Ben-hadad III. of Syria.
.....	Jeroboam regent with Jehoash.	
.....	15th year. Defeats Judah and breaks down part of the wall of Jerusalem (10).	
JONAH.	13. <i>Jeroboam</i> II. [41]. Great warrior. The boundaries of Israel greatly enlarged (12).	
.....	27th year (?).	
AMOS.		
HOSEA.		
.....	14. <i>Zechariah</i> [6 mos.]. Slain by (15).	

(3) 2 K. 13: 14-19.

(4) 2 K. 13: 22-25.

(10) 2 K. 14: 18-16; 2 C. 25:
17-24.

(12) 2 K. 14: 25-28.

(15) 2 K. 15: 8-12.

A GUIDE TO THE STUDY

IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
		Regency of Jotham (1). 39th year	
748	772	39th year In conflict with Assyria (3) (Possibly not the Biblical Azariah.)	
738	761	50th year	
736	759	52d year	
735	758	10. <i>Jotham</i> [16] Fortifies Judah and Jerusalem (6). Keeps the Ammonites in subjection (7).	ISAIAH. MICAH.
734	742	11. (Jeho) <i>Ahaz</i> [16]..... Given up to idolatry (9)... Defeated by Syria and Israel (10). (a) Captives taken to Samaria (11). Edomites and Philistines capture many towns (13).	
734		<i>Ahaz</i> calls upon Pul to assist him (14).	
732	.....	<i>Ahaz</i> at Damascus (17).... Introduces Syrian idolatry (18).	

- (1) 2 K. 15: 5. (11) 2 C. 28: 8.
 (3) Price, pp. 162 f. (13) 2 C. 28: 16-19.
 (6) 2 C. 27: 3 f. (14) 2 K. 16: 7-9; 2 C. 28: 20 f
 (7) 2 C. 27: 5. (17) 2 K. 18: 10.
 (9) 2 K. 16: 1-4; 2 C. 28: 1-4. (18) 2 K. 16: 11-18; 2 C. 28: 22-25.
 (10) 2 K. 16: 5 f; 2 C. 28: 5-7.

OF THE OLD AND NEW TESTAMENTS

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
	15. <i>Shallum</i> [1 mo.]. Slain by (2).	
.....	16. <i>Menahem</i> [10]. Tributary to Pul of Assyria (4).	Tiglath-pileser III. (Pul) of Assyria [745-727].
.....	17. <i>Pekahiah</i> [2]. Slain by (5).	
.....	18. <i>Pekah</i> [20]. Long reign in Gilead, perhaps 15 years.	
.....	2d year.	
	Pekah and Rezin enter into an alliance against Judah (8).	Rezin of Syria.
.....	17th year.	
(b) Oded encourages the men of Israel to send back the captives (12).		
	Northern and eastern districts of Israel carried captive by Pul (15).	
.....	.....	Damascus captured and Rezin slain (16).

(2) 2 K. 15: 13-15.

(4) 2 K. 15: 17-22; Barton, p. 367.

(5) 2 K. 15: 23-26.

(9) Is. 7: 1-9.

(12) 2 C. 28: 9-15.

(15) 2 K. 15: 29.

(16) 2 K. 16: 9.

A GUIDE TO THE STUDY

IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
731 730	730	12th year.....	.....
727	727*	12. <i>Hezekiah</i> [29]..... Great reforms (4). Re- markable observance of the Passover (5). Idols destroyed (6). Restores temple service (7).	.....
724	725 724	..........	..........
722	722*	6th year.....	.....

V. From the Fall of Samaria to the First Capture

DATE	JUDAH	PROPHETS
720	.....	.....
717 713	..... Hezekiah's sickness (15). Psalm of Thanksgiving (17).	..... Isaiah predicts the recovery of Hezekiah (16).

- (4) 2 K. 18: 3-6; 2 C. 29: 2-38. (15) 2 K. 20: 1-11; 2 C. 32: 24-26;
 (5) 2 C. 30. Is. 38: 1-8.
 (6) 2 C. 31: 1. (16) 2 K. 20: 4-6; Is. 38: 1-6.
 (7) 2 C. 31: 2-21. (17) Is. 38: 9-20.

OF THE OLD AND NEW TESTAMENTS

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
.....	Hoshea slays Pekah (1). 19. <i>Hoshea</i> [9]. Confirmed in his kingdom by Assyria (2).	
.....	3d year. Alliance with So (Sibe) of Egypt (3).	Shalmaneser V. of Assyria [727-722].
.....	Hoshea imprisoned (8).	
.....	7th year. Shalmaneser besieges Samaria (9).	
.....	Fall of Samaria (10). Inhabitants carried away by Sargon to the far East (11).	Sargon II. of Assyria [722-705].

of Jerusalem by Nebuchadrezzar. 722-605 B.C.

ASSYRIA AND BABYLON	OTHER NATIONS
Sargon captures Karkar (12). . .	Egyptians defeated at Raphia by Sargon (13).
Sargon destroys Carchemish (14).	

- (1) 2 K. 15: 30.
 (2) Price, p. 167.
 (3) 2 K. 17: 4.
 (8) 2 K. 17: 4.
 (9) 2 K. 17: 5.

- (10) 2 K. 17: 6; Barton, p. 369.
 (11) 2 K. 17: 6.
 (12) Price, p. 176.
 (13) Price, p. 176.
 (14) Price, p. 176.

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V. From the Fall of Samaria to the First Capture of

DATE	JUDAH	PROPHETS
712	Merodach-baladan sends an embassy to Jerusalem (1).	Isaiah predicts the Babylonian captivity (2).
711	.....	.....
710	.....	.....
705	.....	.....
701	(a) Sennacherib invades Philistia and Judah (5). (b) Hezekiah prepares Jerusalem for a siege (6). (c) Hezekiah submits, and pays tribute (7). (d) He twice refuses to surrender his capital (8). (g) Great disaster to the Assyrian army (11).	(e) Isaiah announces the safety of Jerusalem (9).
698	13. <i>Manasseh</i> [55]. Plunges into gross idolatry, superstition and cruelty (12).	
681	Manasseh tributary to Esarhaddon (14).	.....
670	.....	.....
669	.....	.....
668	Manasseh tributary to Assurbanipal	.....
666	.....	.....

(1) Is. 39: 1, 2.; 2 K. 20: 12-15;
2 C. 32: 31.

(2) Is. 39: 3-8; 2 K. 20: 16-19.

(5) 2 K. 18: 13; 2 C. 32: 1; Is. 36: 1.

(6) 2 C. 32: 2-8.

(7) 2 K. 18: 14-16.

(8) 2 K. 18: 17-19: 19; 2 C. 32: 9-20; Is. 36: 2-37: 20.

(9) 2 K. 19: 20-34; Is. 37: 21-35.

(11) 2 K. 19: 35, 36; 2 C. 32: 21; Is. 37: 36, 37.

(12) 2 K. 21: 1-16; 2 C. 33: 1-10.

(14) Barton, p. 378.

OF THE OLD AND NEW TESTAMENTS

Jerusalem by Nebuchadrezzar. 722-605 B.C.—(Cont'd)

ASSYRIA AND BABYLON	OTHER NATIONS
Sargon's general captures Ashdod (3). Sargon overthrows Merodach-baladan (4). Death of Sargon. Sennacherib reigns.	
.....	(f) Battle with Tirhakah at Eltekeh. Sennacherib claims the victory (10). (R. W. Rogers and others put this battle between 688 and 682 B.C.)
Sennacherib slain by his sons (13). Esarhaddon of Assyria [681-668].	
Esarhaddon conquers Egypt (15).	Tirhakah flees into Ethiopia (16). Tirhakah regains Egypt (17).
Assurbanipal of Assyria [668-626].	Egypt snatched from Tirhakah (18).
Assyrians invade Egypt (19).	Sack of Thebes (No-Amon) (20).

- (3) Is. 20: 1; Barton, p. 371 f.
(4) Price, p. 179.
(10) Price, pp. 181 ff.
(13) 2 K. 19: 36, 37; 2 C. 32: 21;
Is. 37: 37, 38.
(15) Price, p. 196.

- (16) Price, p. 196.
(17) Price, p. 197.
(18) Price, p. 197.
(19) Price, p. 197.
(20) Nah. 3: 8-10.

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V. From the Fall of Samaria to the First Capture of

DATE	JUDAH	PROPHETS
c. 647	Manasseh carried in chains to Babylon (1). Restored to his throne, he reforms (2). Heathen gods removed, and Jerusalem fortified (3).	
643	14. <i>Amon</i> [2]. Wicked like his father (4). Slain in a conspiracy (5).	
641	15. <i>Josiah</i> [31]. Seeks after Jehovah at the age of fifteen (6).	
629	Destroys idols in Judah. (7).	NAHUM.
628	.....	JEREMIAH commences his ministry (8).
623	(a) Repairs the temple (9). (b) Book of the Law found (10). (d) Renews covenant with Jehovah (12). (e) Thorough reformation extending even to Bethel and Samaria (13). (f) Great Passover (14). Josiah slain by the Egyptians at Megiddo (16).	ZEPHANIAH (c) Prophecy of Huldah (11).
610	16. <i>Jehoahaz</i> [3 mos.]. Deposed by Necho on his return from the Euphrates, and carried to Egypt (17).	.....

(1) 2 C. 33: 11.

(2) 2 C. 33: 12, 13.

(3) 2 C. 33: 14-16.

(4) 2 K. 21: 19-22; 2 C. 33: 21-23.

(5) 2 K. 21: 23, 24; 2 C. 33: 24, 25.

(6) 2 C. 34: 1-3.

(7) 2 C. 34: 3-7.

(8) Jer. 1: 1, 2.

(9) 2 K. 22: 3-7; 2 C. 34: 8-13.

(10) 2 K. 22: 8-11; 2 C. 34: 14-19.

(11) 2 K. 22: 12-20; 2 C. 34: 20-28.

(12) 2 K. 23: 1-3; 2 C. 34: 29-33.

(13) 2 K. 23: 4-20; 2 C. 34: 33.

(14) 2 K. 23: 21-23; 2 C. 35: 1-19.

(16) 2 K. 23: 29, 30; 2 C. 35: 20-25.

(17) 2 K. 23: 31-33; 2 C. 36: 1-3.

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Jerusalem by Nebuchadrezzar. 722-605 B.C.—(Cont'd)

ASSYRIA AND BABYLON	OTHER NATIONS
<p>Nabo-polassar [625-605] king of Babylon.</p> <p>.....</p>	<p>Cyaxares founds Median Empire [633].</p> <p>Scythian invasion.</p> <p>Nineveh destroyed [612 B.C.]</p> <p>Necho of Egypt [610-594].</p> <p>Pharaoh-necho marches through Palestine to the Euphrates (15).</p>

(15) 2 K. 23: 29.

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V. From the Fall of Samaria to the First Capture of

DATE	JUDAH	PROPHETS
609*	17. <i>Jehoiakim</i> [11]. Enthroned by Necho (1).	HABAKKUK.

VI. The Exile

DATE	JUDAH	PROPHETS
605*	Nebuchadrezzar captures Jerusalem (3). Carries some of the sacred vessels to Babylon (5).	DANIEL carried to Babylon (4).
604	.....	.....
602	Jehoiakim rebels against Babylon (6).	.....
598*	18. <i>Jehoiachin</i> [3 mos.]. Carried captive by Nebuchadrezzar (7).	EZEKIEL carried captive to Babylon (8).
597*	19. <i>Zedekiah</i> [11]. Placed on the throne by Nebuchadrezzar (9).	.....
594*	Zedekiah visits Babylon (10).	.....
593*	.....	Ezekiel begins to prophesy (11).
589*	Zedekiah, along with other petty kings, rebels against Babylon (13). Nebuchadrezzar invests Jerusalem (14).	Jeremiah sorely persecuted (16).

(1) 2 K. 23: 34, 35; 2 C. 36: 4.

(3) 2 K. 24: 1; 2 C. 36: 6.

(4) Dan. 1: 3-6.

(5) 2 C. 36: 7.

(6) 2 K. 24: 1.

(7) 2 K. 24: 10-16; 2 C. 36: 10.

(8) Ezek. 1: 2.

(9) 2 K. 24: 17; 2 C. 36: 10.

(10) Jer. 51: 59.

(11) Ezek. 1: 2.

(13) Jer. 27: 1-3; 2 K. 24: 20; 2 C. 36: 13.

(14) 2 K. 25: 1, 2.

(16) Jer. 37: 11-38: 28.

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Jerusalem by Nebuchadrezzar. 722-605 B.C.—(Cont'd)

ASSYRIA AND BABYLON	OTHER NATIONS

605-535 B.C.

ASSYRIA AND BABYLON	OTHER NATIONS
Nabo-polassar dies.....	Pharaoh-necho defeated by Nebuchadrezzar at Carchemish (2).
Nebuchadrezzar [604-562].	
.....	Pharaoh-hophra (Apries) of Egypt [589-564]. Encourages Judah to rebel against Babylon (12). Tries to raise the siege of Jerusalem (15).

(2) Jer. 46.

(12) Jer. 37: 5-10.
(15) Jer. 34: 8-22; 37: 5, 11.

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VI. The Exile

DATE	JUDAH	PROPHETS
587*	Jerusalem captured and destroyed (1). Gedaliah appointed governor of Judah (2). Slain by Ishmael (3). Johanan defeats Ishmael (4).	Jeremiah carried by force into Egypt (5).
582*	Nebuzaradan carries away a band of Jews (6).	
562	.....	.....
560	.....	.....
555	.....	.....
553	.....	.....
546	.....	.....
538	.....	.....
536	Jews allowed to return to Judah...	.....

(1) 2 K. 25: 3-21; 2 C. 36: 14-21;

Jer. 39: 1-8.

(2) Jer. 40: 512; 2 K. 25: 22.

(3) 2 K. 25: 23-25; Jer. 40: 13-41: 8.

(4) Jer. 41: 4-18.

(5) Jer. 43: 1-7.

(6) Jer. 52: 30.

OF THE OLD AND NEW TESTAMENTS

605-535 B.C.—(Continued)

ASSYRIA AND BABYLON	OTHER NATIONS
<p>Death of Nebuchadrezzar. Succeeded by Evil-merodach.</p> <p>Jehoiachin released from confinement, and treated with honor (7).</p> <p>Neriglissar [560-556].</p> <p>Nabonidus [555-538]. Belshazzar prince regent (8).</p> <p>.....</p> <p>.....</p> <p>Cyrus captures Babylon (9).</p> <p>Darius made ruler for two years.</p> <p>Daniel promoted by Darius (10).</p> <p>Cyrus sole ruler in Babylon (536-529). Edict for the benefit of the Jews (11).</p>	<p>Cyrus conquers Astyages of Media.</p> <p>Cyrus conquers Croesus of Lydia.</p>

- (7) 2. K. 25: 27-30.
 (8) Dan. 5: 1, 16.
 (9) Price, pp. 225 ff;
 Barton, pp. 383 ff.

- (10) Dan. 6: 1-3.
 (11) Ezra 1: 1-4.

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VII. The Restoration.

DATE	JUDAH	PROPHETS
535*	The Jews under Zerubbabel return home (First Return) (1). They attempt to rebuild the temple, but are discouraged by opposition (2).	
529	.....	.....
525	.....	.....
522	.....	.....
521	.....	.....
520	The prophets urge the people to rebuild the temple (3). Building resumed (4). Darius protects and aids the builders (5).	HAGGAI and ZECHARIAH.
516*	Temple dedicated (6). Passover observed with joy (7).	
490	.....	.....
486	.....	.....
480	.....	.....
478*(?)	.....	.....
465	.....	.....
458*	Ezra leads a caravan of Jews to Jerusalem (Second Return) (9). Shortly after his arrival induces the people to give up their heathen wives (10).	

(1) Ezra 2: 1, 64-67.

(2) Ezra 2: 68—4: 6.

(3) Ezra 5: 1.

(4) Ezra 5: 2.

(5) Ezra 5: 3—6: 14.

(6) Ezra 6: 15-18.

(7) Ezra 6: 19-22.

(8) Ezra 7, 8.

(10) Ezra, 9, 10.

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535 B.C.—

BABYLON AND PERSIA	OTHER NATIONS
<p>Accession of Cambyses [529-522]. </p> <p>Pseudo-Smerdis [8 mos.]. Accession of Darius Hystaspis [521-486], after the overthrow of Pseudo-Smerdis.</p> <p>.....</p> <p>Accession of Xerxes [486-465]. </p> <p>Esther becomes Queen of Persia. The Jews saved from destruction throughout the empire (8). Accession of Artaxerxes Longi- manus [465-425].</p>	<p>Cambyses, defeated in Ethiopia, devastates Egypt.</p> <p>Battle of Marathon.</p> <p>Battle of Salamis.</p>

(8) Esther.

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VII. The Restoration.

DATE	JUDAH	PROPHETS
445	Nehemiah, after earnest prayer, secures appointment as Governor of the Jews in Palestine (1). Begins to rebuild the walls of Jerusalem, in the face of serious opposition (2). Relieves the poor from oppressive interest (3). Though harassed by foes, Nehemiah completes the wall after 52 days (4). Reading of the Law and observance of the feast of Tabernacles (5). Social and religious reforms inaugurated (6). Dedication of the city wall (7).	
433*	Nehemiah returns for a season to the court of Persia (8). Returns to Jerusalem. Certain evils corrected (9).	MALACHI.

(1) Neh. 1: 1—2: 10.

(2) Neh. 2: 11—4: 23.

(3) Neh. 5.

(4) Neh. 6.

(5) Neh. 8.

(6) Neh. 9, 10.

(7) Neh. 12: 27-43.

(8) Neh. 13: 6.

(9) Neh. 13: 7-31.

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535 B.C.—(Continued)

BABYLON AND PERSIA	OTHER NATIONS
	Herodotus [444 B.C]. Pericles in Athens.

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NOTES

1. Map No. 5 should be carefully studied to fix the geography of the Divided Kingdom and the Captivities definitely in the mind.

2. The student should be expected to memorize and grasp the significance of the following outstanding events, with their dates, around which the History of the Kings, the Exile, and the Restoration gather:

- (1) The Anointing of Saul.
- (2) The Accession of David.
- (3) The Reign of Solomon.
- (4) Dedication of Solomon's Temple.
- (5) The Division of the Kingdom.
- (6) The Fall of Samaria (Captivity of Israel).
- (7) Daniel carried to Babylon—the first deportation of Nebuchadnezzar.
- (8) Ezekiel carried to Babylon—the second deportation of Nebuchadnezzar.
- (9) The Capture and Destruction of Jerusalem (Captivity of Judah).
- (10) Babylon taken by Cyrus.
- (11) The Return of the Jews under Zerubbabel.
- (12) Temple rebuilding begun.
- (13) The Dedication of the Rebuilt Temple.
- (14) The Coming of Ezra and His Reform.
- (15) The Work of Nehemiah.

3. References for the above events from 1 to 4 will be found in the Outline on pages 48-50. References for the events 5 to 15 will be found at the bottom of the Chronological Tables.

4. It is suggested that the following prophets be noted in relation to the kingdoms and reigns in which they prophesied: Elijah, Elisha, Jonah, Amos, Isaiah, Jeremiah, Ezekiel, Daniel.

5. Sufficient Scripture narrative should be assigned and carefully read to make the events listed above, and the work of the prophets named, clear to the mind of the student.

6. It is also to be noted that when Judah went into captivity into Babylonia, they went to the same country into which Israel had been carried captive more than a hundred years previous, which was then called Assyria. There they became brethren in affliction, forgot their past differences, and when, under Zerubbabel, they were permitted to return according to the decree of Cyrus of Persia, who had then conquered Babylon, they returned not as Judah or Israel, but as Judah and Israel, to whom the name Jew was applied. This was in keeping with the prophecies relative to their return. It is incorrect to assume that only

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Judah returned from exile, and that the ten tribes of Israel are lost. There were some of both Judah and Israel who remained in the land of their adoption and in that sense only are lost.

7. When Israel was carried into exile or captivity by Shalmanezzer of Assyria, some of the poorer class were left in the land. The King of Assyria brought in other people from his conquered territory, and settled them among the Israelites. This was the Assyrian policy for the breaking up of the solidarity of the nation, thus making united revolt less likely. The race which resulted from this mixture of bloods was known as the Samaritans. It was therefore a mixture of Jew and Gentile blood, because of which they were so much disliked by the Jews, who were very jealous for the purity of their race.

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VI. THE POETICAL BOOKS

The books usually classified as Poetical are five: Job, Psalms, Proverbs, Ecclesiastes and The Song of Solomon. Ecclesiastes, however, is not poetry in the more technical sense, and the book of Job has its prose parts.

Further, the book of Lamentations which is grouped with the Major Prophets, is purely poetical, and portions of the Pentateuch, the Historical books and the Prophecies (Major and Minor) are in poetic form.

Hebrew poetry, unlike English poetry, does not rhyme, but contains rhythm. It is constructed in the form of parallelisms, one line stating a fact and the succeeding line or lines supplementing the first line in some manner.

Job

The book of Job is of such a character that its exact date is difficult to determine. Its writing is placed by various scholars within the period of 1500 to 600 B. C. Some would make it even post-exilic. It is more likely that it was written very early as internal evidence seems to indicate. In view of its uncertain date, the problem of its authorship is difficult and unsettled.

Outline

Subject: Job a World Example of Righteousness Tested and Rewarded

- I. Job a Perfect Man, 1:1-5.
- II. The First Challenge, 1:6-12.
- III. The First Trial, 1:13-22.
- IV. The Second Challenge, 2:1-6.
- V. The Second Trial, 2:7-10.
- VI. The Third Trial, 2:11—37:24.
 1. The Three "Friends," 2:11-13.
 2. Job's Lamentation, 3:1-26.

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3. The First Cycle of Speeches, Chaps. 4—14.
4. The Second Cycle of Speeches, Chaps. 15—21.
5. The Third Cycle of Speeches, Chaps. 22—37.

VII. The Divine Intervention, Chap. 38:1—42:6.

VIII. Job Vindicated and Rewarded, 42:7-17.

The Book of Job incidentally discusses the problem of human suffering. It is a masterpiece of literature, sometimes classed as dramatic. Though probably dramatic in form, it is didactic (teaching) in purpose.

Memory Passages: 19:23-27; 38:4-14; 38:25-33.

The Psalms

The Psalms are a group of lyrical poems which are accredited to various writers, chief among whom was David. Seventy-three are accredited to David, twelve to Asaph, ten to Korah or the sons of Korah, two to Solomon, one to Moses, one to Heman (the 88th ascribed also to Korah), one to Ethan. Fifty are anonymous and are sometimes called "Orphan Psalms." It is possible that a few of the Psalms were written at a late period in Old Testament history.

David was a poet and a musician (I Sam. 16:18; II Sam. 1:17-27), and it is no surprise that he should have written a number of Psalms. It is quite probable that the Psalms constituted the hymn book for both Solomon's temple and the second temple built by Zerubbabel.

In connection with the Psalms, designations are sometimes found as to the nature of the composition. One Psalm is called a "song," others a "maskil," meaning a didactic or teaching poem, others a "michtam" probably meaning a golden poem, others are called a prayer. Hints are also given as to the instrument on which the music is to be played. "On Nehiloth" means to be played on wind instruments. "On Neginoth" means on stringed instruments. These designations as to author, nature of composition and instruments are found in the superscriptions and subscriptions. The word

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"Selah," found in so many Psalms, likely means a pause in the music, and should never be read as a part of the Psalm.

Though the Psalms constitute one book in unity and structure, there are five distinct divisions, each ending with a doxology. The divisions are as follows:

- I. Psalms 1—41.
- II. Psalms 42—72.
- III. Psalms 73—89.
- IV. Psalms 90—106.
- V. Psalms 107—150.

A number of the Psalms are constructed alphabetically, in which case half verses, successive verses, or groups of verses begin with successive letters of the Hebrew alphabet. This, of course, can only be seen in the original Hebrew. The alphabetical Psalms are: 9, 10, 25, 34, 37, 111, 112, 119, 145. The 119th Psalm is unique in that it has twenty-two divisions, each one containing eight verses, each verse of the division beginning with the particular letter of the alphabet. These divisions are found in our English Bibles, at the heads of which stand Hebrew letters. These alphabetical Psalms illustrate the fact that no small amount of literary energy was expended upon their construction.

The subscriptions and superscriptions found in the Psalms, though not a part of the original text, were found there by the translators of the Septuagint, not later than 150 B. C., and were then archaic. They serve as a guide in determining authorship, date, purpose and manner of rendering.

The Psalms have been variously classified. Almost any classification will include the following subjects: Instruction, Praise, Trust, Sorrow, Thanksgiving, Penitence, Hope, History, Messianic.

NOTE

For a fuller treatment of the parallelism in the Psalms and a discussion of their classification, consult any good commentary.

Memory Psalms: 1, 8, 21, 91, 100.

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Proverbs

Proverbs are common to all peoples and languages. Particularly are the Orientals fond of this form of speech. A proverb is a comparison or representation couched in a short, pithy statement. Cervantes gave as a definition of a proverb the following: "A proverb is a short sentence based on long experience."

The Book of Proverbs belongs to the Wisdom Literature of the Old Testament, and is poetical throughout. Since it deals very largely with the teaching or training of young life, it may be considered the "Oldest Handbook on Pedagogy in the world."

While not all the proverbs in the book are ascribed to Solomon, the book is very largely of Solomonic authorship. In I Kings 4:32 it is reported that Solomon wrote three thousand proverbs and a thousand and five songs.

The theme of the book is Wisdom. It is wisdom of a kind that covers the entire range of human experience, including the natural, the intellectual and the moral or spiritual.

Outline

Prof. George L. Robinson in his Syllabus of the book gives the following outline or analysis.

- I. Chaps. 1—9, The Praise of Wisdom; addressed to an ideal "son" perhaps meaning pupil.
- II. Chaps. 10:1—22:16, "Proverbs of Solomon"; perhaps the original nucleus of the entire collection.
- III. Chaps. 22:17—24:22, "The Words of the Wise."
- IV. Chaps. 25—29, "The Proverbs of Solomon which the men of Hezekiah copied out."
- V. The Three Appendices.
 1. Chap. 30, "The Words of Agur."
 2. Chap. 31:1-9, "The Words of King Lemuel, which His Mother Taught Him."

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3. Chap. 31:10-31, An Alphabetical Poem, in Praise of a Worthy, Capable Woman.

The writer above named also classifies the proverbs under the following subjects: 1. Kindness. 2. Charity. 3. The Temper. 4. The Tongue. 5. Family Life. 6. Business Life. 7. Public Life. 8. Social Life. 9. The Sluggard. 10. Fools. 11. Intemperance. 12. Unchastity. 13. Miscellaneous.

NOTES

1. Students should note especially the following sections, with their interesting subjects.

- (1) Chapters 8 and 9, where wisdom and folly are personified and contrasted.
- (2) Chapters 20:1; 23:20, 21, 29-35, where warning is given against the use of strong drink.
- (3) Chap. 24:30-34, where a picture is drawn of the field of the sluggard.
- (4) Chap. 27:23-27, where is found a beautiful poem on "Husbandry."

2. Chapter 31, beginning at the 10th verse, is an alphabetical poem of twenty-two verses (the number of the letters of the Hebrew alphabet), in this way completely exhausting the Hebrew alphabet in the praise of a good woman.

Memory Passages: 24:30-34; 27:23-27.

Ecclesiastes

Ecclesiastes, like every one of the books of the Bible, has its peculiar message. It is a book of things "under the sun," and it is only in this light that the book can be properly understood. The phrase "under the sun" occurs twenty-eight times. The phrases "under heaven" and "upon the earth" also occur several times each.

The date and authorship of the book are not settled. Though traditionally assigned to Solomon as author, a number of scholars believe that it was written at a later date, and that Solomon is the hero of the book, rather than its author—was written *of* him rather than *by* him. The words are declared to be the words of the "Preacher." The Hebrew word also means a lecturer, or orator, or debater.

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Ecclesiastes, in its evaluation of the things of life, takes the form of a profit and loss account. The term *profit* is used frequently. Wisdom is also contrasted with fools and folly.

Outline

- I. Prologue, 1:1-11.
- II. Quest for Life's Highest Good, 1:12—11:8.
 1. The Quest for Wisdom, 1:12-18; 2:12-17. Conclusions: 1:17, 18; 2:17. "All Vanity!"
 2. The Quest for Pleasure, 2:1-11. Conclusion: 2:11. "Vanity; No Profit under the sun!"
 3. The Quest for Riches, 2:18—6:12. Conclusion: "Vanity" at every turn! (The word "vanity" occurs twelve times in this section.)
 4. The Quest for Honor, 7:1—11:8. Conclusion: 11:8 "All that cometh is vanity."
- III. The Preacher's Exhortation to Youth, 11:9—12:8.
- IV. The Conclusion, "Summum Bonum," 12:9-14.

NOTES

1. The quests of life were all made "under the sun," meaning "apart from God," therefore resulted in disappointment, "Vanity." The moral is, that men should take God with them in all the quests of life—for wisdom, pleasure, business and honor.

2. While the "Preacher" cites a number of splendid proverbs, and expresses many truths, some of his philosophizings in his separation from God, are easily seen to be erroneous.

3. In the Exhortation to Youth, a marvelously picturesque description of old age is given. Consult a good commentary relative to it. Give special attention to the exhortation.

The Song of Solomon

The full title of this book is "The Song of Songs, which is Solomon's" 1:1.

Until recently no question was raised as to the authorship of the book. In modern times some scholars claim to have found

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traces of a later composition in the uses of certain words. According to I Kings 4:32, Solomon wrote a thousand and five songs, and since there is no absolutely certain criteria by which to determine the date of its writing, Solomon may have written it. Whether the Song was written *about* Solomon or *by* Solomon makes no particular difference.

The Song of Songs is a love song or perhaps a wedding song. It represents various scenes, and is participated in by a number of singers.

Goethe considered the Song of Songs "the most tender and inimitable poem that has come down to us of impassioned expression and graceful love."

There are three interpretations which have been given to the book.

1. *The Allegorical.* That it is an allegory, representing God and His people, Christ and His church.

2. *The Literal.* That the poem is to be interpreted literally, and that the purpose is to glorify true love between man and woman. Advocates of this theory hold that the glorifying of true love would be a theme sufficiently worthy of the book.

3. *The Typical.* That Solomon and his bride are the speakers, but that they represent Christ and the Church.

Probably the correct interpretation would include certain elements of all these theories.

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VII. PROPHETS AND PROPHECY

A prophet is an intermediary between God and man. He speaks to God for man, and to man for God. In Bible times he not only foretold future events, but interpreted God to his own generation. Besides being called a prophet he was sometimes called a "seer," one who sees things (I Sam. 9:9), and "A Man of God." The latter emphasizes his character. In the New Testament a prophet is defined as one who speaks unto men, "edification, exhortation, and consolation," I Cor. 14:3.

The first man called a prophet was Abraham (Gen. 20:7). Moses was a great prophet, and others contemporary with and succeeding him were designated prophets; but the line of the prophets is usually considered as having begun with Samuel. From Samuel's time until the Exile, there were maintained "Schools of the Prophets," where young men would gather around an older and experienced prophet and be instructed in theology, history, music, and perhaps poetry.

God communicated His messages to His prophets principally by direct revelation, vision and dreams. With the exceptions of Moses, Samuel, David and a few others, the earlier prophets wrote nothing and are called the "Oral Prophets." Elijah and Elisha are outstanding representatives of these. Beginning with the eighth century and continuing to the close of the Old Testament, the prophets wrote as well as spoke, and are called "Literary or Writing Prophets."

The status of the prophets varied in the different periods of history. In the period from Moses to Saul, the prophets were the national leaders. In the period of the single monarchy, they were the honored counsellors and advisors of kings. In the period of the divided kingdom, when the kings were God-rejecting, the prophets were the unpopular ministers of stern rebuke to kings and rulers.

The writings of the literary prophets have been classified as the

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Major and the Minor Prophecies. These designations are made purely on the basis of their relative length, and in no sense upon their relative importance.

I. The Major Prophecies

Isaiah. The prophecies of Isaiah were delivered during a period reaching from the closing days of King Uzziah of Judah, to the end of the reign of Hezekiah (758-698 B.C.), covering approximately the last half of the eighth century B. C. He belonged to Judah. The book contains prophecies against all the foreign nations which sought to oppress Israel and Judah. Being written during the period when Israel was being carried into Assyrian captivity, particular judgments are pronounced upon Assyria. The Babylonian captivity of Judah is also predicted (39:6), and comfort offered for both Israel and Judah. The prophet also predicts the return of Judah from captivity at the decree of Cyrus (44:28). There are sections throughout the book which refer to the coming Messiah. Particularly in the section from Chapter 49 to 55 does the prophet dwell upon the salvation which is to come through His "Servant," meaning Christ. Isaiah has been called the "Evangelical Prophet."

NOTES

1. Special note should be made of several Messianic passages, of which the following are familiar:

- (1) A child of virgin birth, 7:14.
- (2) A child with divine names, 9:6, 7.
- (3) The vicariously-suffering Servant, 52:13—53:12.

Memory Passages: 7:14; 9:6, 7.

Jeremiah. The prophet Jeremiah began to prophesy when a youth, in the thirteenth year of the reign of Josiah, (628 B. C.), and continued to prophesy until after the fall of Jerusalem and the captivity of Judah in 587 B. C. He, like Isaiah, belonged to Judah.

OF THE OLD AND NEW TESTAMENTS

Jeremiah predicted the captivity of Judah by Babylon, unless the nation would repent and serve Jehovah. Because of this he was persecuted by the kings, succeeding Josiah. When the people of Jerusalem were taken captive to Babylon by Nebuchadrezzar in 587 B. C., Jeremiah was given his choice of going or remaining, and chose the latter. Later he was forcibly carried to Egypt, where he died.

The prophecy is directed chiefly against Judah. Jeremiah does not spare the sins of his people, and frequently predicts the exile. He also foretold the period of the captivity as being seventy years (25:11), at which time both Judah and Israel should return (Chaps. 30 and 31). He also bought a part of the paternal estate after predicting the exile, as evidence of his faith in the return of his people from captivity (32:8-15). Because of his bitter persecution and the anguish which he suffered and expressed, Jeremiah has been called the "Weeping Prophet."

Memory Passages: 31:31-34,

Lamentations. Though in form one of the poetical books, Lamentations is grouped with the major prophecies. It is an elegy written on the city of Jerusalem, then lying in ruins, and was, in all probability, written soon after the devastation, which occurred in 587 B. C. The imagery of the poem is both beautiful and pathetic. It was probably written by Jeremiah.

There are five chapters in the book, each one being an alphabetical poem, except the last, which though not alphabetical contains the number of letters of the Hebrew alphabet. Chapter three is alphabetical, but has three verses beginning with each letter of the Hebrew alphabet, making the verses to number sixty-six.

While the poem is an elegy, it recognizes Jehovah's justice in permitting Jerusalem to be destroyed, and finds comfort in His goodness and faithfulness.

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Ezekiel. This prophet, like Jeremiah, evidently belonged to the priestly class. He was among the captives carried away to Babylon by Nebuchadrezzar, probably in 597 B. C., and resided by the river Chebar. His prophecy covers a period of approximately twenty years. He also predicted the captivity of Judah and the destruction of Jerusalem (3:22—7:27), and the return (Chaps. 37 and 38). The prophecies of Jeremiah and Ezekiel, having been uttered by persons who lived contemporaneously but many miles apart, have many striking parallel predictions. The imagery of Ezekiel's prophecy is very complex and somewhat difficult of interpretation. Since he stressed the matter of individual responsibility (Chaps. 18 and 33), which Jeremiah also proclaimed, Ezekiel might be called the "Prophet of Individualism."

Memory Passages: 33:11; 36:26-28.

Daniel. Daniel probably belonged to the nobility in Judah, and was among the small company of royal bloods carried into Babylon by Nebuchadrezzar in 605 B. C. He was schooled in the learning and language of the Chaldeans, and soon excelled all the wise men of the nation. As a young man he was made ruler over the wise men of Babylon by Nebuchadrezzar. For some years nothing is heard of him, until King Belshazzar, the grandson of Nebuchadrezzar, called for him at the suggestion of the queen, to interpret his dream, in the fatal night that he was slain and was succeeded by Darius the Mede. Darius made him chief of the three presidents who presided over his realm. In the matter of his religion he was uncompromising.

Most conservative scholars hold that the book was written, at least in part, by Daniel. Certain parts of the book speak in the first person, while other parts use the third person. It is quite probable that the book was enlarged by a later writer. A few parts of the book are written in the Aramaic, the rest in Hebrew.

OF THE OLD AND NEW TESTAMENTS

There are two parts to the book as follows:

- I. Daniel's History, Chapters 1—6.
- II. Daniel's Visions, Chapters 7—12.

The first division, being historical, sustains a relation to the Chronological Table, and is referred to in connection with the exile. The visions of the second division, though variously interpreted, are generally held to depict the successive periods of Gentile rule over the world, and finally the Messianic age.

II. The Minor Prophets

The following table gives the twelve Minor Prophets in their chronological order as nearly as their dates can be determined, with a characterization of each prophet:

1. Obadiah, the Prophet or Edom's Doom....845 or 587 B. C.?
2. Joel, the Prophet of Pentecost.....835 or 400 B. C.?
3. Amos, the Prophet of Justice.....760 - 750 B. C.
4. Hosea, the Prophet of Love.....750 - 725 B. C.
5. Micah, the Prophet of the Promised
Deliverer735 - 700 B. C.
6. Jonah, the Missionary Prophet.....800 or 650 B. C.?
7. Zephaniah, the Prophet of Jehovah's Wrath.630 - 623 B. C.
8. Nahum, the Prophet of Nineveh's Doom..625 - 608 B. C.
9. Habakkuk, the Prophet of Evangelism...609 - 605 B. C.
10. Haggai, the Prophet of Temple Building.. 520 B. C.
11. Zechariah, the Messianic Prophet.....520 - 516 B. C.
12. Malachi, the Prophet of Religious Reform
and Expectancy445 - 432 B. C.

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NOTES

1. The dates of the Minor Prophecies cannot, in all cases, be definitely determined. These are indicated by the interrogation mark. Either one of several dates are possible to a few of them, as will be seen from the Table. The prophecies of most of the Minor Prophets cover a period of years, while Haggai's message appears to constitute a single delivery.

2. The dates given in the above Table, though only relative, are approximately correct, and represent the conclusions of mature scholarship.

3. The Minor Prophecies are given in their chronological order, in the above Table. Memorize them in the order in which they appear in the Bible.

Memory Passages: Joel 2:28, 29; Amos 5:21-24; Micah 5:2; Habakkuk 3:2; Zechariah 12:10; 14:4; Mal. 3:1; 4:2.

Special Note: In closing the second section of the Old Testament each student should have memorized the books of the Old Testament in their order, and be expected to write them freely and correctly.

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JEWISH AND CONTEMPORANEOUS HISTORY BETWEEN THE TESTAMENTS

B. C.	Jewish History	Contemporary History
350	Jaddua, High Priest	Egypt a Persian Province.
359		Philip II of Macedon.
336		Darius Codomannus king of Persia.
334		Alexander the Great liberated Greece.
332	Alexander visits Jerusalem.	Alexandria in Egypt founded.
331	Jews settle in Alexandria.	Battle of Arbela.
330	Onias I, High Priest.	End of Persian Empire.
320	Ptolemy takes Jerusalem.	Ptolemy I, Soter.
312	Seleucidæ in Syria.	Seleucus I, Nicator.
301	Palestine under Egypt.	Battle of Ipsus.
284	Septuagint.	
264		First Punic War: Rome.
261		Manetho in Egypt.
219	Beginning of War of Antiochus and Ptolemy.	Second Punic War: Rome.
198	Antiochus the Great, master of Palestine.	
170	Tyranny of Antiochus Epiphanes.	
167	Revolt of Maccabees.	
166	Judas Maccabeus.	
165	Rededication of Temple	
149		Third Punic War: Rome.
146		Greece a Roman Province.
141	Deliverance of Judea complete.	
109	Pharisees and Sadducees first mentioned.	
107	Aristobulus "King."	
63	Pompey captures Jerusalem.	Judea annexed to Rome.
58	Herod in Palestine.	Conspiracy of Cataline.
54	Crassus plunders Temple.	Caesar in Gaul.
48		
47	Antipater procurator.	Battle of Pharsalia.
	Herod governor of Galilee.	Caesar dictator at Rome.
44		Caesar assassinated.
40	Herod king of Judea.	
37	Herod takes Jerusalem.	
31	Earthquake in Judea.	Battle of Actium.
30		Egypt a Roman Province.
29		Temple of Janus closed.
27		Augustus made Emperor.
19	Herod begins rebuilding the Temple.	
4	Herod dies at Jericho.	

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NOTES

The above table is given for reference, rather than for detailed study. The student is by it enabled to see how the history of the Jews was interwoven by that of other nations until Palestine was brought completely under Gentile rule.

It is suggested that the student familiarize himself with the interesting events which gather about the following dates given in the table: 332, 284, 198, 166, 165, 63, 40, 19 and 4 B. C. Encyclopedias must be consulted.

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APPROACH TO THE NEW TESTAMENT

POLITICAL CONDITION OF THE JEWS

The opening pages of the New Testament introduce to us the political condition of the world at the time of the birth of Christ. The Roman Emperor ruled the world, and even Palestine, the home of the Hebrew people, was divided into several Roman provinces, the governors being appointed by and subject to the Roman Government.

The Jews, whose poets had sung of and whose prophets had predicated a deliverer, were still a suppressed, disorganized and nationless people. They lost their independence with the fall of Jerusalem in 587 B. C. The northern kingdom had gone into Assyrian captivity in 722. At the decree of Cyrus, some of them returned to Jerusalem in 536, rebuilt the temple, and later the walls of the city. They were, with a little exception, ruled constantly by foreign nations. First, they were in Assyrian, and later in Babylonian captivity, and later dominated by Persia, Greece, and Syria in their turn. Headed by the Maccabees (*makkab* meaning the hammer), Mattathias and his son Judas, the Jews succeeded, by a struggle lasting twenty-five years (168 to 143 B. C.) in throwing off the Syrian rule. This period is known in history as the Maccabean period. Simon, the brother of Judas, was ordained Prince and High Priest in 143. The period covered by the reign of Simon and his successors, from 143 B. C. to 63 B. C., is properly the Asmonean (or Hasmonean) period, Hasmon being the family name. During the latter part of the Asmonean period the borders of the kingdom of the Jews were extended to practically the limits of the kingdom of David, so well did the Jews prosper politically. But inner strife and political jealousies brought on civil war, and in 63 B. C. Jewish independence was lost, Palestine passing under the yoke of Rome. With the exception of three years, from 40 to 37

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B. C., during which time the king of Parthia held the country under control, the Romans did not cease to dominate Palestine from 63 B. C. to the close of the New Testament period.

THEIR RELIGIOUS STATUS

Religiously, the Jews can best be understood by studying the parties which had arisen, and into which they were broken up.

The Pharisees. This party was so named from the Greek, *Pharisaïos*, meaning a separatist. They were the predominant party, which arose in the post-exilic period. They were the successors of the Chasidim, the ancient party which struggled against the Hellenising influences with which the Jews were confronted in the Graeco-Roman world. They were the conservatives or orthodox, who held the letter of the law in almost superstitious regard, and had built up a detailed interpretation of the law which they gradually came to reverence as they revered the law itself. They believed in the existence of angels, spirits, in a future life, the freedom of the will and in a coming Messiah. They were rigidly patriotic to their own nation, and their arrogancy is charged as the cause for the tottering Jewish state when the Roman yoke was placed upon the neck of the Jews. In the time of Christ they numbered, according to Josephus, six thousand. There were two parties of them: the Hillel, the moderate party, and the Schammai, the "straitest sect." It was the last-mentioned to which Paul belonged. They were the outstanding religious party, aspiring to the control of civil and religious institutions. They composed the majority of the Sanhedrin. Among them were some pious persons, such as Nicodemus, Joseph of Aramathea and possibly Gamaliel.

The Sadducees. This party received its name from the *Tsaddoukaïos* transliterated either from the Hebrew Zadok, a high priest in David's time, or *tsodik*, a Hebrew word meaning "righteous" or "upright." They opposed the Pharisees in almost every particular. They were liberals—the materialists, freethinkers—and had little

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regard for the law, rejecting the Pharisaic interpretations of the same. They also rejected the other doctrines of the Pharisees, such as angels, spirit, future life, etc. They were almost purely negative in their attitude towards religious matters. They were, in reality, a reactionary party, revolting from the ultra-conservatism of the Pharisaic position. Their number was comparatively small, but they were wealthy and influential. Their ambition was for political, rather than religious power.

The Essenes. The name is either from the Hebrew word *aw-say-yaw*, to heal, or the Greek word *hosios*, holy. It was a sect which arose mediating between the Pharisees and Sadducees. They sought neither to stress nor to reject the traditional, giving themselves over to a mystical, contemplative mode of life. They formed a brotherhood of a moral and religious nature which became the forerunner of all subsequent orders of monks, hermits, friars and nuns. They took an oath, or at least a pledge of secrecy; were initiated into the order; practiced celibacy, and were communistic. They appear to have had little interest in the disturbances which arose over Jesus, remaining unmoved by all that was transpiring.

The Herodians. So named because of their support of Herod of Galilee, in his ambition and effort to be recognized as "King," by the Roman Emperor, Caligula. Being a purely political party, it figured only indirectly in the religious life of the Jews. It had little in common with the other parties, except in joining hands with the Pharisees and Sadducees, whose enemies they were, in seeking to incriminate Jesus.

THE GEOGRAPHY OF THE NEW TESTAMENT

The geography of the New Testament confines itself for the early period almost exclusively to the land of Palestine, that narrow strip of country lying between the Mediterranean Sea on the west and the Jordan Valley on the east, and from the Wilderness of

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Paran on the south to the Lebanon Mountains on the north. Later the activities of the early church extended the New Testament Geography westward across Asia Minor, to western Europe, and finally to Rome. The Geography of the New Testament is represented by Maps number 6 and 7.

THE NEW TESTAMENT CANON

The Books which compose the Canon of New Testament Scriptures number twenty-seven, and may be grouped as follows:

1. Historical: Matthew, Mark, Luke, John, The Acts.
2. Epistles:
 - (1) Doctrinal: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, Hebrews.
 - (2) Pastoral: I and II Timothy and Titus.
 - (3) General or Catholic: James, I and II Peter, I, II and III John, Jude.
 - (4) Personal: Philemon.
3. Prophetic: Revelation.

All the New Testament books were written within the first century A. D., and probably all within the latter half of the century. There were only nine penmen employed in the writing, and if Paul wrote the Epistle to the Hebrews, only eight.

The language in which the New Testament was written and came down to us is the Greek.

The New Testament canon was not closed by any group of persons or any church council. From the second century onward, the list of New Testament books included those in our own New Testament. It was the Council of Carthage in 397 A. D. which

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recognized the twenty-seven books of the New Testament as comprising the canon, and decreed that nothing else should be read in the churches under the title of "divine Scriptures."

Besides the canonical books of the New Testament there are a number of books which were written in the first and second centuries, which did not stand the test for canonization. They are the Epistle of Clement, the Epistle of Barnabas, the Epistle of Polycarp, the Didache or Teaching of the Twelve, the Shepherd of Hermas and about fifty spurious (so-called) Gospels.

THE FOUR GOSPEL NARRATIVES

The four Gospel narratives are classified as follows: I. The Synoptics (the word meaning, seen together), including the first three, so called because they narrate so much in common. II. The Fourth Gospel. The latter stands alone in its classification, because it narrates so much not found in the other narratives.

The Synoptics were written between 55 and 70 A. D., and the Fourth Gospel between 85 and 100 A. D.

The following table is arranged to help in fixing the relation of the Gospel narratives:

Book	Author and Nationality	To Whom	Theme
Matthew	Matthew, a Jew	Jews	Jesus, the Messiah.
Mark	John Mark, a Jew	Romans	Jesus, the Son of Man.
Luke	Luke, a Greek	Greeks	Jesus, the World's Redeemer.
John	John, a Jew	All People	Jesus, the Eternal Son of God.

NOTES

1. There are not "four Gospels," but one Gospel, addressed to the various groups which made up the Graeco-Roman world in the days of Christ.

2. Note the one word which persists, in the "themes" suggested for the Gospel narratives.

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NEW TESTAMENT, Section I

I. LIFE OF CHRIST

Short Outline of the Life of Christ

- I. The Period of Preparation.
 - 1. Introduction.
 - 2. The Birth and Childhood of Jesus.
 - 3. The Youth and Young Manhood of Jesus.
 - 4. The Ministry of John the Baptist.
- II. The Period of Labor.
 - 1. Introduction.
 - 2. The Judean Ministry.
 - 3. The Galilean Ministry.
 - (1) To the Multitudes.
 - (2) To the Disciples.
 - 4. The Perean Ministry.
 - 5. The Passion Week.
- III. The Period of Triumph.
 - 1. The Resurrection.
 - 2. The Ascension.

Note: Every student should be expected to memorize the Short Outline of the Life of Christ.

The above Outline and the one on the following pages (not the Notes) are taken from Kerr's Harmony of the Gospels, copyrighted in 1903 and 1924 (Fleming H. Revell Co., \$1.50), which is recommended for use in the study of the Life of Christ. The sections are numbered according to the sections in Kerr's Harmony.

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II. DETAILED OUTLINE OF CHRIST'S LIFE AND MINISTRY

Part I. The Period of Preparation

(October, 6 B. C. to January, 27 A. D.)

Introduction

- | | |
|--|-------------|
| 1. Prologue to John's Gospel | Jn. 1:1-18 |
| 2. Preface to Luke's Gospel | Lk. 1:1-4 |
| 3. The Angelic Annunciation to Zacharias | Lk. 1:5-25 |
| 4. The Angelic Annunciation to Mary | Lk. 1:26-38 |
| 5. The Visit of Mary to Elizabeth | Lk. 1:39-56 |
| 6. The Birth of John the Baptist | Lk. 1:57-80 |
| 7. The Angelic Annunciation to Joseph | Mt. 1:18-25 |

The Birth and Childhood of Jesus

- | | |
|--|-----------------------------|
| 8. The Birth of Jesus | Lk. 2:1-7 |
| 9. The Genealogies of Jesus | Mt. 1:1-17
Lk. 3:23b-38 |
| 10. The Angelic Annunciation to the Shepherds | Lk. 2:8-20 |
| 11. The Circumcision of Jesus | Lk. 2:21 |
| 12. The Presentation in the Temple | Lk. 2:22-39a |
| 13. The Visit of the Wise-men | Mt. 2:1-12 |
| 14. The Flight into Egypt and the Return to Nazareth | Mt. 2:13-23
Lk. 2:39b-40 |

The Youth and Young Manhood of Jesus

- | | |
|---|-------------|
| 15. Jesus attends the Passover at Twelve Years of Age | Lk. 2:41-50 |
| 16. The Residence in Nazareth | Lk. 2:51-52 |

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The Ministry of John the Baptist

- [illegible]

NOTES

The numbers attached to notes correspond to the numbers of the sections in the Outline above.

3 and 4. It was the same angel who announced the coming birth of Jesus to Mary who also made the announcement relative to the birth of John the Baptist, Luke 1:19 and 26.

7. The angel who informed Joseph concerning the birth of Jesus quoted the prophet Isaiah in so doing, see Matt. 1:22, 23, and Isaiah 7:14. The angel also named Jesus, Matt. 1:21.

8. The birth date of Christ has been fixed as December 25, 5 B. C. In order to determine the number of years ago that Christ was born, add 5 to the calendar year.

8. It appears contradictory to say that Christ was born 5 B. C., which literally means that Christ was born five years before Christ. This necessity is occasioned by a mistake made in calculating in the sixth century, when the Christian Calendar was fixed. When the mistake was later discovered, it was considered better to simply push back the birth year of Christ five years in relation to the Calendar, than change all the other dates of historical events and documents.

9. Both Matthew and Luke give genealogies of Jesus, Matt. 1:1-17, Luke 3:23-38. Matthew, who wrote for the Jews, traces the ancestral line of Jesus to Abraham, the father of the Chosen Nation. Luke traces the line back to Adam.

11 and 12. Jesus, having been born under the Jewish law, was circumcised the eighth day, and redeemed at the age of forty days, according to Leviticus 12:2-8, Luke 2:21-24.

13. There were seven Herods in History. It was Herod, the Great, who ruled as Roman Governor in Judea, at the time of the birth of Jesus. Caesar Augustus was the Roman Emperor, Luke 2:1.

13. The Wise-men (Greek, Magi) were astrologers or observers of the heavens, from the East, possibly from Arabia, Persia or Media. They had likely heard through the Jews who were scattered world wide, of the predicted birth of a King, and had seen some strange, new astronomical appearance which they interpreted as "his star," Matt. 2:2. We are not told how many Magi there were.

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14. A single verse, Luke 2:40, covers the period from the time Jesus was two or three years old until He was twelve; from the return from Egypt to His temple visit at the age of twelve.

14. Observe the normality of Jesus' boyhood at twelve: "The child grew, and waxed strong," referring to His physical; "filled with wisdom," referring to His intellectual life; "and the grace of God was upon Him," referring to His spiritual nature.

15. Note the temple visit at the age of twelve, Luke 2:41-50, at which time a Jewish lad became a "son of the law," from which time on he was held personally responsible to the law. Compare this with the beginning of the adolescent period in youth, at which time there appears a physical, an intellectual and a spiritual quickening.

16. Two verses, Luke 2:51, 52, cover the period of the Life of Christ from the time He was twelve years old, until He was thirty—a period of eighteen years.

16. Observe the normality of Jesus' young manhood as reflected in these two verses. He "advanced in wisdom," His mental or intellectual life; "and stature," His physical; "in favor with God," His spiritual relationship; "and men," a fourth, the social nature having asserted itself.

16. While Jesus was more than human, the Divine-Human One, between the lines of whose humanity deity shone through, He was no less perfectly normal in His humanity. He was a specimen of normal humanity + (the quantity sign standing for what was exhibited in His life which could not be accounted for as purely human).

5, 6, 10, 12. Note the four great songs of these sections, to which Latin names have been given during the early centuries.

Section 5. Magnificat, or the Song of Mary

Section 6. Benedictus, or the Song of Zacharias

Section 10. Gloria in Excelsus, or the Song of the Angels

Section 12. Nunc Dimittis, or the Song of Simeon.

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Part II. The Period of Labor

The Preparation and the Judean Ministry

(January, 27 to December, 27 A. D.)

Introduction

- | | | |
|-----|--|---|
| 18. | The Baptism of Jesus | Mt. 3:13-17
Mk. 1:9-11
Lk. 3:21-23a |
| 19. | The Temptation of Jesus | Mt. 4:1-11
Mk. 1:12-13
Lk. 4:1-13 |
| 20. | The Testimony of John the Baptist to Jesus | Jn. 1:19-34 |
| 21. | The First Disciples of Jesus | Jn. 1:35-51 |
| 22. | The Marriage at Cana of Galilee | Jn. 2:1-12 |

The Judean Ministry

- | | | |
|-----|-----------------------------------|-------------|
| 23. | The First Cleansing of the Temple | Jn. 2:13-25 |
| 24. | Jesus and Nicodemus | Jn. 3:1-21 |
| 25. | Jesus baptizes in Judea | Jn. 3:22 |
| 26. | John again testifies to Jesus | Jn. 3:23-36 |

NOTES

Note should be made of the time covered by this period.

The New Testament should be studied geographically, using map No. 6.

18. The Baptism of Jesus may be considered as the inauguration into His ministry. Until that time He had not engaged in any work of a public nature.

19. The temptations of Jesus should be studied as a parallel to those of the first man and woman in Eden (Gen. 3), and as a parallel to the temptation to which everyone is subjected (I John 2:16). Also note from Mark 1:13, an intimation concerning Christ's Lordship over the beasts.

20. Note and commit John's introduction to Jesus, John 1:29.

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21. The five disciples which Jesus found at the Jordan (John 1:35-51) should be noted by name. Some of these received three calls: First and here a call to friendship. Second (Matt. 4:18-22), a call to discipleship. Third (Matt. 10:2-4), a call to apostleship.

22. The first recorded miracle of Jesus, was the turning of water into wine at the wedding feast in Cana of Galilee, John 2:1-12. This is an illustration of Christ's Lordship over nature.

22. Learn two definitions—one a definition of nature; the other of a miracle.

Nature is God's ordinary way of doing things.

A Miracle is God's extraordinary way of doing things.

22. Nature and miracle are alike in that the same cause operates in both, obtaining the same results. The difference lies in the method employed.

22. Note the mystery-facts which lie all about us in nature, and consider this question: Which is more easily understood: nature or miracle?

23. The first Temple Cleansing occurred in connection with the first Passover during Christ's public ministry.

24. Note carefully the official character of Nicodemus, and his visit by night to Jesus, and the lesson Jesus taught him. John 3:16 is considered the Golden Text of the Bible, and should be committed by everyone.

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Part II. The Period of Labor (Continued)

The Galilean Ministry (To the Multitude)

(December, 27 A. D. to April, 29 A. D.)

- | | | |
|-----|---|---|
| 27. | Jesus' Departure into Galilee and the
Imprisonment of John | Mt. 4:12
14:3-5
Mk. 1:14a
6:17-20
Lk. 4:14a
3:19-20
Jn. 4:1-3 |
| 28. | Jesus and the Woman of Samaria | Jn. 4:4-42 |
| 29. | Jesus teaches publicly in Galilee | Mt. 4:17
Mk. 1:14b-15
Lk. 4:14b-15
Jn. 4:43-45 |
| 30. | Jesus at Cana heals a Nobleman's Son | Jn. 4:46-54 |
| 31. | Jesus' First Rejection at Nazareth | Lk. 4:16-30 |
| 32. | Jesus' Removal to Capernaum | Mt. 4:13-16
Lk. 4:31a |
| 33. | Four Disciples called | Mt. 4:18-22
Mk. 1:16-20
Lk. 5:1-11 |
| 34. | Some Miracles wrought in Capernaum | Mt. 8:14-17
Mk. 1:21-34
Lk. 4:31b-41 |
| 35. | Jesus' First Circuit through Galilee | Mt. 4:23-25
Mk. 1:35-39
Lk. 4:42-44 |
| 36. | A Leper healed | Mt. 8:2-4
Mk. 1:40-45
Lk. 5:12-16 |

OF THE OLD AND NEW TESTAMENTS

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| 37. The Healing of a Paralytic | Mt. 9:2-8
Mk. 2:1-12
Lk. 5:17-26 |
| 38. The Call of Matthew | Mt. 9:9
Mk. 2:13-14
Lk. 5:27-28 |
| 39. The Healing of the Impotent Man at the Pool of Bethesda | Jn. 5:1-47 |
| 40. The Disciples pluck Grain on the Sabbath | Mt. 12:1-8
Mk. 2:23-28
Lk. 6:1-5 |
| 41. The Healing of the Withered Hand on the Sabbath | Mt. 12:9-14
Mk. 3:1-6
Lk. 6:6-11 |
| 42. Jesus at the Sea of Galilee with the Multitudes | Mt. 12:15-21
Mk. 3:7-12 |
| 43. The Choosing of the Twelve | Mt. 10:2-4
Mk. 3:13-19a
Lk. 6:12-16 |
| 44. The Sermon on the Mount | Mt. 5:1—8:1
Lk. 6:17—7:1a |
| 45. The Healing of the Centurion's Servant | Mt. 8:5-13
Lk. 7:1b-10 |
| 46. The Raising of the Son of the Widow of Nain | Lk. 7:11-17 |
| 47. The Message to Jesus from John the Baptist | Mt. 11:2-19
Lk. 7:18-35 |
| 48. Jesus upbraids Capernaum, Chorazin and Bethsaida | Mt. 11:20-30 |
| 49. Jesus anointed at a Pharisee's House | Lk. 7:36-50 |
| 50. Jesus on a Circuit and his Companions | Lk. 8:1-3 |
| 51. A Demoniac healed. The Scribes and Pharisees blaspheme and seek a Sign | Mt. 12:22-45
Mk. 3:19b-30
Lk. 11:14-36 |

A GUIDE TO THE STUDY

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| 52. Jesus' Nearest Relatives | Mt. 12:46-50
Mk. 3:31-35
Lk. 8:19-21 |
| 53. Parables concerning the Kingdom | Mt. 13:1-53
Mk. 4:1-34
Lk. 8:4-18 |
| 54. Jesus stills the Tempest | Mt. 8:18-27
Mk. 4:35-41
Lk. 8:22-25
9:57-62 |
| 55. The Gadarene Demoniac | Mt. 8:28—9:1
Mk. 5:1-21
Lk. 8:26-40 |
| 56. Levi's Feast | Mt. 9:10-17
Mk. 2:15-22
Lk. 5:29-39 |
| 57. Jairus' Daughter raised and the Woman
with Issue of Blood healed | Mt. 9:18-26
Mk. 5:22-43
Lk. 8:41-56 |
| 58. Two Blind Men healed and a Dumb
Spirit cast out | Mt. 9:27-34 |
| 59. Jesus' Second Rejection at Nazareth | Mt. 13:54-58
Mk. 6:1-6a |
| 60. The Apostles instructed and sent forth | Mt. 9:35—10:1
10:5—11:1
Mk. 6:6b-13
Lk. 9:1-6 |
| 61. The Death of John the Baptist | Mt. 14:1, 2, 6-12
Mk. 6:14-16, 21-29
Lk. 9:7-9 |

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| 62. The Apostles return to Jesus. The Five Thousand fed | Mt. 14:13-21
Mk. 6:30-44
Lk. 9:10-17
Jn. 6:1-14 |
| 63. Jesus walks upon the Water | Mt. 14:22-36
Mk. 6:45-56
Jn. 6:15-21 |
| 64. Sermon on the Bread of Life. Peter's First Confession | Jn. 6:22—7:1 |
| 65. Pharisaic Traditions and Hypocrisy condemned | Mt. 15:1-20
Mk. 7:1-23 |

NOTES

Note should be made of the fact that the time covered by the Galilean Ministry was almost two years, which covered the larger part of the period of Christ's public ministry.

27. It would appear that one of the causes of Christ's leaving Judea and going into Galilee was the imprisonment of John the Baptist.

28. Jews did not always go to Galilee by way of Samaria, but avoided their country by crossing over the Jordan River opposite Jericho, and going northward through Perea. The necessity of Christ's going through Samaria when He met the Samaritan woman at the well, appears a moral necessity rather than a geographical one.

28. Point out three things in section 28 which show the normal humanity of Jesus.

28. Jews hated the Samaritans because they were a mixed race which resulted from the intermarriage of the Jews which were left in Israel after the Assyrian captivity in 722 B. C., with foreigners who had been brought into the country by the Assyrian king.

30. Note should be taken of the first instance of Christ's healing—that of the Nobleman's son, John 4:46-54. Here is an illustration of Christ's Lordship over physical man.

31. Christ's rejection at Nazareth was on the occasion of His first recorded sermon. Note the place and time, the text, the surprise and later the wrath of the people, and the result.

33. Three of the four persons whom Jesus called upon this occasion had previously received the call to friendship, as recorded in section 21. Note which three. Here they received the call to discipleship.

37. In the healing of the paralytic, Christ exhibited His power not only in a physical ministry, but also in a spiritual ministry.

A GUIDE TO THE STUDY

Note the narrative as recorded by Matthew, Mark and Luke.

39. The healing of the impotent man at the Pool of Bethesda marks the second Passover during Christ's public ministry.

40 and 41. The disciples plucking grain on the Sabbath day, and the healing of the withered hand by Jesus on the Sabbath gave the occasion for Christ's teaching concerning the Sabbath. Upon these narratives the following considerations are offered.

- (1) The Christian Sabbath, the first day of the week, has gradually supplanted the Jewish Sabbath, the seventh day of the week, since the resurrection of Christ which was upon the first day of the week. The change was complete, so far as the Christian Church was concerned, about the middle of the second century, A. D.
- (2) There were two things which Jesus approved of doing on the Sabbath: works of necessity, such as the preparing and eating of needed food, and acts of mercy, such as healing a man or even pulling a sheep out of the pit upon the Sabbath.
- (3) There are three bases or reasons for Sabbath-keeping:
 - a. A scientific reason. Man is so constituted that he needs periods of rest to recuperate reserve energy which is spent during periods of continuous labor.
 - b. A spiritual reason. Periods for spiritual recuperation are necessary to well-being.
 - c. A good citizenship reason. The Sabbath laws of our own and most of the other states of the Union are constructed in keeping with the above facts, and should be observed by every loyal and country-loving citizen.

43. The names of the twelve apostles should be committed by every one, and can be more easily committed in the order given by Matthew in Matt. 10:2-4.

43. The term "apostle" which was applied to the twelve, means one sent, as a teacher or leader. Prior to this time they had been called "disciples," which means learners.

43. It should be noted that Christ did not name His twelve apostles until early in the second year of His ministry. Among them were several who had previously received a call to friendship, had later received a call to discipleship, and here were called to apostleship.

44. The Sermon on the Mount was probably delivered on an elevation called the Horns of Hattin, not far from the southwest corner of the Sea of Galilee, and occurred immediately after or in connection with the choosing of the twelve.

44. As the law given at Sinai was constitutional in relation to the Old Testament, so Christ's Sermon on the Mount is constitutional to the New. Delietzsch has called the Horns of Hattin the Sinai of the New

OF THE OLD AND NEW TESTAMENTS

Testament. The name Father, as applied to God, appeared but a few times in the Old Testament, but appears sixteen times in the Sermon on the Mount.

46. The raising of the son of the widow of Nain is the first instance of Christ raising one from the dead. This is an illustration of Christ's Lordship over death.

53. The parables of the Kingdom spoken by Christ should be studied together, in their order, as found in Matt. 13; Mark 4:1-34; Luke 8:4-18. The following definition of a parable and a brief interpretation of these parables should be noted.

(1) A parable means a comparison: a familiar fact put alongside of an unfamiliar fact, to make the latter clear. Each parable is intended to teach one primary truth.

(2) Kingdom Parables and Their Interpretations.

The Sower—The varied effects of the Gospel.

The Wheat and Tares—Evil present among the good.

The Blade and the Ear—Progress.

The Mustard Seed—External growth.

The Leaven—The permeating power of the Gospel.

The Hidden Treasure—The value of the kingdom with emphasis upon the joy of discovery.

The Goodly Pearl—The value of the kingdom with emphasis upon the wisdom of obtaining it.

The Drag Net—Separation in the Judgment.

54. The stilling of the tempest by Christ (Matt. 8:18-27; Mark 4:35-41; Luke 9:57-62), is an illustration of His Lordship over the elements.

55. In the incident of the Gadarene demoniac, Jesus exhibited His power over evil spirits.

57. The raising of the daughter of Jairus is the second instance of Christ's raising the dead.

60. Note in this section the following: The motive for sending the apostles, the urgency of their going, their parish, their message, and the manner of securing help.

60. It is to be specially noted, that at this time the apostles' field was yet limited to the Jews.

62. The feeding of the five thousand marks the third Passover during Christ's ministry.

Of the thirty-six miracles of Jesus, recorded in a detailed way, this is the only one narrated in all the four Gospel narratives.

62. Ascertain the geography of this section from Map No. 6.

62. Note the necessity for Christ's feeding the multitude, the number, the contribution of the lad, the orderliness of the occasion and the lesson on economy and thrift.

Memory Passages 5:3-12; 6:9-13.

A GUIDE TO THE STUDY

Part II. The Period of Labor (Continued)

The Galilean Ministry (To the Disciples)

(April to September, 29 A. D.)

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|--|---|
| 56. The Syrophœnician's Daughter healed | Mt. 15:21-28
Mk. 7:24-30 |
| 57. Miracles of Healing in Decapolis | Mt. 15:29-31
Mk. 7:31-37 |
| 58. The Four Thousand fed | Mt. 15:32-38
Mk. 8:1-9a |
| 59. The Pharisees and Sadducees demand a Sign | Mt. 15:39—16:4a
Mk. 8:9b-12 |
| 70. Warning against the Leaven of the Pharisees | Mt. 16:4b-12
Mk. 8:13-21 |
| 71. A Blind Man healed at Bethsaida | Mk. 8:22-26 |
| 72. Peter's Second Confession | Mt. 16:13-20
Mk. 8:27-30
Lk. 9:18-21 |
| 73. Jesus foretells His Death and Resurrection | Mt. 16:21-28
Mk. 8:31—9:1
Lk. 9:22-27 |
| 74. The Transfiguration | Mt. 17:1-13
Mk. 9:2-13
Lk. 9:28-36 |
| 75. The Demoniac Boy healed | Mt. 17:14-20
Mk. 9:14-29
Lk. 9:37-43a |
| 76. Jesus again foretells His Death and Resurrection | Mt. 17:22-23
Mk. 9:30-32
Lk. 9:43b-45 |

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77. The Temple Tax miraculously provided Mt. 17:24-27
Mk. 9:33a
78. Discourse on Humility and Forgiveness Mt. 18:1-35
Mk. 9:33b-50
Lk. 9:46-50

NOTES

66. The Syrophœnician woman, one of a mixture of Syrian and Phœnician blood, and her daughter, were the first Gentiles and probably the only Gentiles to whom Jesus personally ministered.

66. Note the reason why her faith was pronounced great.

72. Note the geography of this section on Map No. 6, and observe the exact words of Peter's Confession.

73. Here is the first instance of Jesus foretelling His own death. He foretells His death a second and a third time in sections 76 and 109.

74. Locate Mt. Hermon. Also note the personnel of the transfiguration event.

78. Note Christ's philosophy of greatness, and His teaching on the subject of forgiveness.

78. The talent referred to was valued at about one thousand dollars; the shilling was worth about seventeen cents.

A GUIDE TO THE STUDY

Part II. The Period of Labor (Continued)

The Perean Ministry

(October, 29 A. D., to March, 30 A. D.)

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|-----|---|---|
| 79. | Final Departure from Galilee through Samaria | Mt. 19:1a
Mk. 10:1a
Lk. 9:51-56
Jn. 7:2-10 |
| 80. | Jesus at the Feast of Tabernacles | Jn. 7:11-52 |
| 81. | The Woman taken in Adultery | Jn. 7:53—8:11 |
| 82. | Jesus discourses in Jerusalem | Jn. 8:12-59 |
| 83. | The Man Born Blind healed | Jn. 9:1-41 |
| 84. | The Good Shepherd | Jn. 10:1-21 |
| 85. | The Seventy sent forth | Lk. 10:1-16 |
| 86. | The Good Samaritan | Lk. 10:25-37 |
| 87. | Jesus at the Home of Mary and Martha | Lk. 10:38-42 |
| 88. | The Disciples taught how to pray | Lk. 11:1-13 |
| 89. | At a Pharisee's Table Jesus pronounces Woe on the Pharisees | Lk. 11:37-54 |
| 90. | Jesus discourses to His Disciples and Others | Lk. 12:1-59 |
| 91. | The Slaughter of the Galileans and the Barren Fig Tree | Lk. 13:1-9 |
| 92. | The Healing of a Woman on the Sabbath | Lk. 13:10-21 |
| 93. | Jesus teaching and journeying toward Jerusalem | Lk. 13:22-35. |
| 94. | Jesus dines with a Chief Pharisee | Lk. 14:1-24 |
| 95. | The Cost of Discipleship | Lk. 14:25-35 |
| 96. | The Seventy return to Jesus | Lk. 10:17-24 |

OF THE OLD AND NEW TESTAMENTS

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|------|---|---|
| 97. | Jesus at the Feast of Dedication | Mt. 19:1b-2
Mk. 10:1b
Jn. 10:22-42 |
| 98. | Jesus' Teaching concerning Divorce | Mt. 19:3-12
Mk. 10:2-12 |
| 99. | Parables: The Lost Sheep, the Lost Coin and the Prodigal Son | Lk. 15:1-32 |
| 100. | Parables: The Unjust Steward and the Rich Man and Lazarus | Lk. 16:1-31 |
| 101. | Discourse on Forgiveness and Faith | Lk. 17:1-10 |
| 102. | The Call to Bethany and the Raising of Lazarus | Jn. 11:1-46 |
| 103. | The Plot against Jesus, and His Withdrawal to Ephraim | Jn. 11:47-54 |
| 104. | The Ten Lepers healed | Lk. 17:11-19 |
| 105. | The Coming of the Kingdom | Lk. 17:20-37 |
| 106. | Parables: The Importunate Widow and the Pharisee and Publican | Lk. 18:1-14 |
| 107. | Jesus blesses the Little Children | Mt. 19:13-15
Mk. 10:13-16
Lk. 18:15-17 |
| 108. | The Rich Young Ruler and the Laborers in the Vineyard | Mt. 19:16—20:16
Mk. 10:17-31
Lk. 18:18-30 |
| 109. | Jesus a Third Time foretells his Death and Resurrection | Mt. 20:17-19
Mk. 10:32-34
Lk. 18:31-34 |
| 110. | The Ambitious Request of the Mother of James and John | Mt. 20:20-28
Mk. 10:35-45 |

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| 111. | The Healing of Two Blind Men near
Jericho | Mt. 20:29-34
Mk. 10:46-52
Lk. 18:35-43 |
| 112. | Zacchaeus | Lk. 19:1-10 |
| 113. | The Parable of the Pounds | Lk. 19:11-28 |
| 114. | Jesus arrives at Bethany and is anointed
by Mary | Mt. 26:6-13
Mk. 14:3-9
Jn. 11:55—12:11 |

NOTES

79. The Feast of Tabernacles was held in the autumn, in the Jewish month Tisri, overlapping parts of our months September and October. It was a harvest festival, and probably inspired the Thanksgiving day observed by the Pilgrim Fathers, which in turn became the forerunner of our national Thanksgiving day.

79 and 80. It is to be noted that this was the last Feast of Tabernacles attended by Christ, six months before His crucifixion, and at this time His brothers did not yet believe on Him.

87. The occasion of the visit of Jesus to Bethany was His attendance at the Feast of Tabernacles. From here He evidently went into Perea.

87. Note the different attitudes reflected by the two sisters, and evaluate the merit of each.

97. After about two months in Perea, Jesus came back to Jerusalem to attend the Feast of Dedication. This feast was held in commemoration of the purification and rededication of the temple in Jerusalem, after Antiochus IV of Syria had polluted it by causing swine to be offered upon its altars in the days of Judas Maccabeus, about the middle of the second century, B. C.

102. Jesus was recalled from Perea at the sickness of Lazarus. This is the third and last instance of Christ raising the dead.

103. Verse 53 of this section marks the beginning of the determined opposition to Christ, which never ceased until He was crucified. Note the cause of this opposition in verse 48.

110. Observe how Jesus completely overturned the false philosophy of the world concerning greatness, and the incident which occasioned His remarks.

112. A Publican was a tax-gatherer under the Roman government. The occupation had become disreputable, because of the graft and greed often practiced.

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114. Jesus comes to Bethany, again, on His way to the Passover. Note the exact day of the event, reckoning that the Passover was held beginning on Friday. Also evaluate in money the amount of Mary's devotion, reckoning the value of the shilling at seventeen cents in American money, and observe the pretext upon which Judas criticised her.

A GUIDE TO THE STUDY

Part II. The Period of Labor (Continued)

The Passion Week

(April 2 to 8, 30 A. D.)

Sunday

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|---|--------------|
| | Mt. 21:1-11 |
| 115. The Triumphal Entry into Jerusalem | Mk. 11:1-11 |
| | Lk. 19:29-44 |
| | Jn. 12:12-19 |

Monday

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|---|---------------|
| 116. The Barren Fig Tree cursed | Mt. 21:18-19a |
| | Mk. 11:12-14 |
| 117. The Second Cleansing of the Temple | Mt. 21:12-17 |
| | Mk. 11:15-19 |
| | Lk. 19:45-48 |
| | 21:37-38 |

Tuesday

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| 118. The Barren Fig Tree withered away | Mt. 21:19b-22 |
| | Mk. 11:20-26 |
| 119. Jesus' Authority challenged | Mt. 21:23-27 |
| | Mk. 11:27-33 |
| | Lk. 20:1-8 |
| 120. The Parable of the Two Sons | Mt. 21:28-32 |
| 121. The Parable of the Wicked Husbandman | Mt. 21:33-46 |
| | Mk. 12:1-12 |
| | Lk. 20:9-19 |
| 122. The Parable of the Marriage of the King's Son | Mt. 22:1-14 |

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| 123. | The Pharisees' Question: Tribute to Caesar | Mt. 22:15-22
Mk. 12:13-17
Lk. 20:20-26 |
| 124. | The Sadducees' Question: The Resurrection | Mt. 22:23-33
Mk. 12:18-27
Lk. 20:27-40 |
| 125. | The Lawyer's Question: The Two Great Commandments | Mt. 22:34-40
Mk. 12:28-34 |
| 126. | Jesus' Question: How is the Christ David's Son? | Mt. 22:41-46
Mk. 12:35-37
Lk. 20:41-44 |
| 127. | Discourse against the Scribes and Pharisees | Mt. 23:1-39
Mk. 12:38-40
Lk. 20:45-47 |
| 128. | The Widow's Two Mites | Mk. 12:41-44
Lk. 21:1-4 |
| 129. | Certain Greeks seek Jesus | Jn. 12:20-36a |
| 130. | The Unbelief of the Jews, and their Rejection of Jesus | Jn. 12:36b-50 |
| 131. | Prophetic Discourses: The Destruction of Jerusalem and the Second Advent | Mt. 24:1-51
Mk. 13:1-37
Lk. 21:5-36 |
| 132. | Parables: The Ten Virgins and the Talents | Mt. 25:1-30 |
| 133. | Scenes of the Judgment | Mt. 25:31-46 |
| 134. | The Rulers conspire with Judas against Jesus | Mt. 26:1-5, 14-16
Mk. 14:1-2, 10-11
Lk. 22:1-6 |

Wednesday (No Record)

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Thursday

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| 135. | The Preparation for the Passover | Mt. 26:17-19
Mk. 14:12-16
Lk. 22:7-13 |
| 136. | The Passover Meal | Mt. 26:20
Mk. 14:17
Lk. 22:14-18 |
| 137. | The Contention among the Disciples | Lk. 22:24-30 |
| 138. | Jesus washes his Disciples' Feet | Jn. 13:1-20 |
| 139. | Judas pointed out withdraws | Mt. 26:21-25
Mk. 14:18-21
Lk. 22:21-23
Jn. 13:21-35 |
| 140. | The Lord's Supper instituted | Mt. 26:26-29
Mk. 14:22-25
Lk. 22:19-20 |
| 141. | The Denial of Peter and the Dispersion
of the Twelve foretold | Mt. 26:31-35
Mk. 14:27-31
Lk. 22:31-38
Jn. 13:36-38 |
| 142. | Jesus' Farewell Discourses to His Dis-
ciples | Jn. 14:1--16:33 |
| 143. | Jesus' Intercessory Prayer | Jn. 17:1-26 |
| 144. | The Agony in the Garden of Gethsemane | Mt. 26:30, 36-46
Mk. 14:26, 32-42
Lk. 22:39-46
Jn. 18:1 |

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Friday

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|------|---|---|
| 145. | Jesus betrayed and arrested | Mt. 26:47-56
Mk. 14:43-52
Lk. 22:47-53
Jn. 18:2-12 |
| 146. | Jesus' Trial before the Jewish Authorities | Mt. 26:57—27:1
Mk. 14:53—15:1a
Lk. 22:54-71
Jn. 18:13-27 |
| 147. | Jesus' Trial before Pilate | Mt. 27:2, 11-14
Mk. 15:1b-5
Lk. 23:1-5
Jn. 18:28-38 |
| 148. | Jesus' Trial before Herod | Lk. 23:6-12 |
| 149. | Jesus' Trial before Pilate resumed | Mt. 27:15-30
Mk. 15:6-19
Lk. 23:13-25
Jn. 18:39—19:16 |
| 150. | Judas' Suicide | Mt. 27:3-10 |
| 151. | The Crucifixion | Mt. 27:31-56
Mk. 15:20-41
Lk. 23:26-49
Jn. 19:17-30 |
| 152. | Jesus' Body taken from the Cross and buried | Mt. 27:57-61
Mk. 15:42-47
Lk. 23:50-56a
Jn. 19:31-42 |

Saturday

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|------|----------------------------|----------------------------|
| 153. | The Watch at the Sepulchre | Mt. 27:62-66
Lk. 23:56c |
| 154. | The Women purchase Spices | Mk. 16:1
Lk. 23:56b |

A GUIDE TO THE STUDY

NOTES

(Sunday, April 2, 30 A. D.)

115. Observe the route taken by Jesus upon entering the city, the method of travel, the multitude and the acclaim.

The word "Hosanna" is a Hebrew word which means deliverance, and the use of it here amounted to a prayer: "Deliver us," or an acclamation: "He will deliver us!" The Jews were dominated by the Roman government, and mistakenly hailed Christ as the one who would free them from the Roman yoke.

It should be noted that Jesus returned in the evening, with His disciples, to Bethany at the close of the days of the passion week, having spent the days in the city. (See Matt. 21:17 and Mark 11:11).

(Monday, April 3, 30 A. D.)

116 and 118. Here is an instance where Christ's authority and Lordship was exercised over the plant kingdom.

Fig trees put forth their fruit first; then leaves.

117. Christ here ministered a severe blow to those who practiced greed and graft, in the name of religion, extorting arbitrary prices for sacrifices from such who were compelled to purchase them, and probably exacting an unjust rate of exchange from such who needed to change their foreign money into the shekel and half shekel of the temple.

If there are any other reasons for Christ's cleansing the temple, name them.

Special Note: Recount the various aspects of Christ's lordship, as exhibited up to this point of the study. Tabulate them.

(Tuesday, April 4, 30 A. D.)

119. It would seem that it was not until the next day that the temple traffickers recovered themselves sufficiently to challenge the authority of Christ.

123. Observe the political question asked here, the purpose for which it was asked, and those concurring in the asking.

Note Christ's answer, the wisdom of the answer and the result.

124. Observe the social or future-life question pressed on Christ, with His calm and certain answer; and the outcome. There was a reason why these questioners should raise this question. What was the reason?

125. Here is a legal question, not of civil but religious law. Note the questioners, the question, the answer, and the result.

Review Religious Parties, Section I of the New Testament, for information concerning the three groups; Herodians, Sadducees, and Pharisees.

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126. Having answered all their questions, and having put them all to silence, Jesus practiced the pedagogical principle of further answering their questions by asking another. His question was a deeply religious one, including all the rest, in the answer to which would be found the real answer to all their questions.

128. The mite was the smallest Roman coin in circulation, the value of which was about one-eighth of a cent.

Discover on what Christ based His estimate of the value of her gift.

134. The aggressive part which Judas played in the conspiracy against Jesus should be studied carefully.

The amount which Judas received, in advance, for his part, was equivalent to fifteen or sixteen dollars in U. S. currency.

(Wednesday, April 5, 30 A. D.)

There are no recorded events for Wednesday, according to the best harmonists of the Gospel narratives. Jesus likely spent the day in retirement and prayer, preparatory to the impending events.

(Thursday, April 6, 30 A. D.)

135. The Passover was held on the fourteenth day of the Jewish month Nisan. It was one of the three great, annual Jewish feasts, commemorating the deliverance of the Israelites from Egyptian bondage.

Observe where and how preparations were made for this Passover meal.

138. The events recorded in sections 138, 142 and 143 are recorded only in the Gospel by John, and include the farewell preparations, exhortations, addresses and the intercessory prayer of Christ.

139. Imagine the tenseness of the tragic moment when the betrayer was pointed out. It was this scene which Leonardo da Vinci depicted in his great masterpiece, "The Last Supper."

144. From the upper room, the scene changes to Gethsemane. It was now about midnight. Trace the movements of Jesus with His disciples, and observe the garden events.

(Friday, April 7, 30 A. D.)

145. It is now after midnight. How did Judas know where to find Jesus? Observe the movements of the soldier band as described by John.

146. Outline the Jewish trial of Jesus. Caiaphas was the high priest acknowledged by the Roman government, while Annas, the deposed high priest, was still recognized by the Jews. This accounts for the fact that Jesus was taken before both of them. How would the testimony brought

A GUIDE TO THE STUDY

against Christ stand in a court where justice prevails? From sections 145 and 146, trace the conduct of all the disciples during the trial of Jesus. Note especially the conduct of Peter and another "disciple," John.

147. Outline the Roman trial of Jesus in sections 147, 148, and 149. Why taken before Herod? Tabulate the verdicts of Pilate. Note the name and the type of a man released in Jesus' stead. Why did Pilate yield to the Jews? Observe the treatment Jesus received after Pilate gave Him over.

150. Note the betrayer's testimony concerning Christ, and his own tragic end.

151. Observe the following: The cross-bearer and his nationality, the place of crucifixion, the hour, the superscription, the others who were crucified, the friends at the cross, the phenomena; also tabulate the seven sayings on the cross. Hebrew was the language of religion; Latin the language of government, and Greek the language of literature or of the schools.

152. All that is known about Joseph is found here. Discover all you can concerning him. Review John 3:1-21 and John 7:50-52 for other information concerning Nicodemus. Note how true to human nature the postmortem extravagance of these two men in bringing such a large amount of myrrh and aloes (aromas) with which to bury the body of Jesus. May this have been an effort to do in death for Jesus what should have been done in life? But also note their courage in going to Pilate and requesting the body of Jesus, when other friends appear to have been neglecting it.

153. Observe the double security provided for the tomb, and the reason for the extra precaution.

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Part III. The Period of Triumph

(April 9 to May 18, 30 A.D.)

The Resurrection

- | | | |
|------|---|--|
| 155. | The Morning of the Resurrection | Mt. 28:2-4 |
| 156. | The Women visit the Tomb | Mt. 28:1
Mk. 16:2-4
Jk. 24:1-3
Jn. 20:1-2 |
| 157. | The Angelic Vision in the Tomb | Mt. 28:5-7
Mk. 16:5-7
Lk. 24:4-8 |
| 158. | Jesus appears to the Women returning to the City | Mt. 28:8-10
Mk. 16:8
Lk. 24:9-11 |
| 159. | Peter and John visit the Tomb | Lk. 24:12
Jn. 20:3-10 |
| 160. | Jesus appears to Mary Magdalene | Mk. 16:9-11
Jn. 20:11-18 |
| 161. | The Report of the Guard | Mt. 28:11-15 |
| 162. | Jesus appears to Two Disciples on their Way to Emmaus | Mk. 16:12-13
Lk. 24:13-35 |
| 163. | Jesus appears to the Disciples, Thomas being absent | Mk. 16:14
Lk. 24:36-49
Jn. 20:19-25 |
| 164. | Jesus Appears to the Disciples, Thomas being present | Jn. 20:26-29 |
| 165. | Jesus appears to Seven of his Disciples in Galilee | Jn. 21:1-23 |

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166. Jesus appears to the Apostles in Galilee Mt. 28:16-20
Mk. 16:15-18

The Ascension

- | | | |
|------|--|------------------------------|
| 167. | The Ascension | Mk. 16:19-20
Lk. 24:50-53 |
| 168. | The Purpose of and Conclusion to John's Gospel | Jn. 20:30-31
21:24-25 |

NOTES

156. Note the persons who came to the tomb on this day, and the order of their coming. At what conclusion did Mary Magdalene arrive concerning the empty tomb?

157. Note the message concerning the open tomb, and the message from its former occupant—an appointment to meet them in Galilee.

158. It seems that Jesus appeared first to the women after His resurrection, and they were honored as the first heralds of His resurrection.

159. The visit of Peter and John to the tomb was fruitless, so far as seeing Christ was concerned.

160. Whether or not Mary Magdalene was with the women when Jesus met them on their way to the city, as recorded in section 158, is not known; but here she meets Him near the tomb. Who did she mistake Him to be? What was it which caused her to recognize Him? This is the second distinct appearance.

151. Observe the plan for deception and the purpose of it.

162. Emmaus, the location of which has not been positively identified, was about four miles from Jerusalem. Note how Christ joined the small group of unnamed but sorrowful disciples, and talked with them. When did they really recognize Him? This is the third distinct, recorded appearance.

163. Observe the time of this meeting and the day on which it was held. Why were the doors shut (probably meaning locked)? Who was absent? Here is the fourth appearance.

164. The Jews reckoned the days with which a period began and closed as parts of the period. "After eight days" would mean just a week later. Here, as in section 163, is a reference to the observance of the

OF THE OLD AND NEW TESTAMENTS

first day of the week as a holy day. Note that Thomas is now present, and, as a belated student in the class, receives the special attention of the Great Teacher, Jesus. This is the fifth appearance.

165. Get the geographical setting of the section. Also observe the final examination to which Peter was submitted. This is the sixth appearance.

166. The commission given and promise made by Christ should be noted with special attention. This is the seventh appearance.

167. For a fuller description of the ascension, see also Acts 1:9-12. Observe the company present, the place where Jesus ascended, and the message of the angels. This may be counted as His eighth appearance.

168. Make special note of the stated purpose of the writing of the fourth Gospel narrative.

Christ's post-resurrection stay upon earth covered a period of forty days, during which time He appeared no less than eight (some count eleven) times to His disciples. There is another reference to an appearance in I Cor. 15:6 which seems not to be mentioned in the Gospel narratives. According to Acts 1:3, the subject of His teaching during His post-resurrection stay was, "the Kingdom of God."

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MIRACLES PERFORMED BY CHRIST

Miracles	Mat.	Mark	Luke	John
I. Narrated in one Gospel only.				
Two Blind Men Healed.	9:27			
A Dumb Demoniac Healed.	9:32			
Stater in the Mouth of the Fish.	17:24			
The Deaf and Dumb Man Healed		7:31		
A Blind Man Healed.		8:22		
When Christ Passed Unseen Through the Multi- tude.			4:30	
Draught of Fishes.			5:1	
Raising the Widow's Son.			7:11	
Healing the Crooked Woman.			13:11	
Healing the Man with the Dropsy.			14:1	
Healing the Ten Lepers.			17:11	
Healing the Ear of Malchus, Servant of the High Priest.			22:50	
Turning the Water into Wine.				2:1
Healing the Nobleman's Son (of fever).				4:46
Healing the Impotent Man at Bethesda.				5:1
Healing the Man Born Blind.				9:1
Raising of Lazarus.				11:43
Draught of Fishes.				21:1
II. Narrated in two Gospels.				
Demoniac in Synagogue Cured.		1:23	4:33	
Healing Centurion's Servant (of palsy).	8:5		7:1	
The Blind and Dumb Demoniac.	12:22		11:14	
Healing the Daughter of the Syrophenician.	15:21	7:24		
Feeding the Four Thousand.	15:32	8:1		
Cursing the Fig Tree.	21:18	11:12		
III. Narrated in three Gospels.				
Healing the Leper.	8:2	1:40	5:12	
Healing Peter's Mother-in-law.	8:14	1:30	4:38	
Stilling the Storm	8:26	4:37	8:22	
The Legion of Devils Entering Swine.	8:28	5:1	8:27	
Healing the Man Sick of the Palsy.	9:2	2:3	5:18	
Healing Woman with Issue of Blood.	9:20	5:25	8:43	
Raising of Jairus' Daughter.	9:23	5:38	8:49	
Healing the Man with a Withered Hand.	12:10	3:1	6:6	
Walking on the Sea.	14:25	6:48		6:19
Curing Demoniac Child.	17:14	9:17	9:38	
Curing Blind Bartimaeus (two blind men).	20:30	10:46	18:35	
IV. Narrated in four Gospels.				
Feeding the Five Thousand.	14:19	6:35	9:12	6:5

Note: The above list names only those miracles which are described in the Gospels; but the Gospels state that he wrought great numbers of other miracles of healing.

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PARABLES SPOKEN BY CHRIST

Parables	Mat.	Mark	Luke	Leading Lessons
I. Recorded in one Gospel only.				
The Tares	13:24			Good and Evil in Life and Judgment.
The Hid Treasure.	13:44			Value of the Gospel.
The Goodly Pearl.	13:45			The Seeker Finding Salvation.
The Draw-net.	13:47			Visible Church a Mixed Body.
The Unmerciful Servant.	18:23			Duty of Forgiveness.
The Labourers in the Vineyard.	20:1			Precedence in Service Gives no Claim for Priority in Reward.
The Two Sons.	21:28			Insincerity and Repentance.
The Marriage of the King's Son.	22:2			Necessity of the Robe of Righteousness.
The Ten Virgins.	25:1			Watchful Preparation and Careless Security.
The Talents.	25:14			Use of Advantages.
The Sheep and the Goats.	25:31			Love the Test of Life.
The Seed Growing Secretly.		4:26		The Law of Growth in Religion.
The Householder.		13:34		Watchfulness.
The Two Debtors.			7:41	Gratitude for Pardon.
The Good Samaritan.			10:30	Active Benevolence.
The Importunate Friend.			11:5	Perseverance in Prayer.
The Rich Fool.			12:16	Worldly-mindedness.
Servants Watching.			12:35	Expectancy of the Second Coming.
The Wise Steward.			12:42	Conscientiousness in Trust.
The Barren Fig Tree.			13:6	Unprofitableness Under Grace
The Great Supper.			14:16	Universality of the Divine Call.
Building Tower; King Going to War			14:28	Prudence and Self-denial.
The Piece of Money			15:8	Joy over Penitence.
The Prodigal Son.			15:11	Fatherly Love to Returning Sinner.
The Unjust Steward.			16:1	Faithfulness to Trust.
The Rich Man and Lazarus			16:19	Hopeless Future of the Unfaithful.
Unprofitable Servants.			17:7	God's Claim on All Our Service.
The Unjust Judge.			18:2	Advantage of Persevering Prayer.

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Parables	Mat.	Mark	Luke	Leading Lessons
The Pharisee and Publican.			18:10	Self-righteousness and Humility.
The Pounds.			19:12	Diligence Rewarded, Sloth Punished.
II. Recorded in two Gospels.				
House on Rock, and on the Sand.	7:24		6:47	Consistent and False Profession.
The Leaven.	13:33		13:20	Pervading Influence of Religion.
The Lost Sheep.	18:12		15:4	Joy Over Penitent.
III. Recorded in three Gospels.				
Candle Under a Bushel.	5:15	4:21	8:16 11:33	Dissemination of Truth.
New Cloth on Old Garment.	9:16	2:21	5:36	New Doctrine on Old Prejudices.
New Wine in Old Bottles.	9:17	2:22	5:37	New Spirit in Unregenerate Heart.
The Sower.	13:3	4:3	8:5	Hearers Divided into Classes.
The Mustard-seed.	13:31	4:30	13:18	Spread of the Gospel.
The Wicked Husbandmen.	21:33	12:1	20:9	Rejection of Christ by the Jews.
The Fig Tree and All the Trees.	24:32	13:28	21:29	Indications of Second Advent.

Note. These Parables are those which are given in detail; but there are quite a number of others, brief similitudes, which are sometimes counted as parables.

NOTES

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The suggested "Leading Lessons" are not, in every instance, concurred in by all interpreters, but they represent fairly the historic interpretations of the parables.

OF THE OLD AND NEW TESTAMENTS

NEW TESTAMENT, Section II

THE EARLY CHURCH

The history of the early church is found in the Book of Acts. This book was written probably from Rome about 63 A.D. The author was Luke, an educated man and a physician (Luke, the beloved physician," Col. 4:14), who was either a Hellenist (a Greek-speaking Jew) or a Greek by nationality, likely the latter. He also wrote the Gospel by Luke. Traces of his medical training have been found in his vocabulary, in which critical students have found more than one hundred medical terms. He was with Paul on a part of his second and third missionary journeys and accompanied him to Rome.

The Book of Acts fills a very important place in the New Testament, as it connects the Gospels with the Epistles. It records the reactions of the early Christian church to the teachings of Christ, and becomes the historic background to all the epistles. Whoever attempts the writing or the study of Church History must begin with this book, for here are the beginnings of Church History.

Several different titles stand at the head of this book in different versions. In the King James' version it is called: "The Acts of the Apostles." In the American Standard version the title appears: "The Acts." The title was not a part of the original book, but has been appended subsequent to its writing.

A GUIDE TO THE STUDY

PART I. THE EARLY CHURCH

Outline of the Acts

The Church in Jerusalem, Acts 1:1 to 8:4, Six Years.

- I. The Introduction, 1:1-11.
 - 1. Origin and Authority, 1:1-2.
 - 2. The Risen Savior, 1:3-5.
 - 3. The Promise of Power, 1:6-8.
 - 4. The Ascension and Message of Angels, 1:9-11.
- II. The Ten Day Meeting, 1:12-26.
 - 1. The Waiting Disciples, 1:12-15.
 - 2. The Fulfillment of Scripture, 1:16-20.
 - 3. The Apostles Chosen, 1:21-26.
- III. The Day of Pentecost, 2:1-4¹.
 - 1. Fulfillment of Christ's Promise, 2:1-4.
 - 2. The Effect on the Multitude, 2:5-13.
 - 3. Peter's Sermon, 2:14-36.
 - 4. Effect of Holy Spirit's Sermon, 2:37-41.
- IV. The First Persecution, 2:42 to 4:31.
 - 1. The Primitive Church, 2:42-47.
 - 2. The Lame Man Healed, 3:1-10.
 - 3. Peter's Second Sermon, 3:11-26.
 - 4. Arrest and Imprisonment of Peter and John, 4:1-4.
 - 5. Trial Before the Sanhedrin, 4:5-12.
 - 6. Secret Session of Sanhedrin, 4:13-17.
 - 7. The Apostles' Triumph, 4:18-22.
 - 8. The Prayer Meeting, 4:23-31.
- V. Internal History and Second Persecution, 4:32 to 5:42.
 - 1. The New Community, 4:32-37.
 - 2. Dishonest Church Members, 5:1-11.
 - 3. Sacredness of the Church, 5:12-16.
 - 4. Imprisonment and Proof of Apostles' Credentials, 5:17-20.
 - 5. Apostles on Trial, 5:21-28.

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6. Apostles Preach Gospel to Rulers, 5:29-32.
 7. Gamaliel's Address to the Court, 5:33-39.
 8. Scourging and Release of the Apostles, 5:40-42.
- VI. Internal History and Third Persecution, 6:1 to 8:4.
1. Church Superior to Internal Difficulties, 6:1-7.
 2. Stephen's Activity and Arrest, 6:8-15.
 3. Stephen's Sermon, 7:1-53.
 4. Stephen, the First Christian Martyr, 7:54—8:4.

NOTES

Students should observe that the Roman and Arabic numerals, with which notes are numbered, correspond to the numbering of the Outline.

I.

1. The Acts was addressed to Theophilus, the same person to whom Luke addressed his Gospel narrative. Tradition says that he was a prominent Gentile convert, whose home was at Antioch in Syria. His name is compounded of two Greek words, meaning a friend of God. Luke probably addressed this prominent person for the same reason that books written today have introductions written by prominent persons—to increase their appeal to the general public. It was a literary custom to address manuscripts to prominent personages, including the Roman Emperor. Of course it was a message to Theophilus, and through him to others.

2. Christ's post-resurrection stay covered a period of forty days, during which time he appeared ten or eleven times to His disciples. Note the theme of His teaching during this period.

The Holy Spirit, for whom they were commanded to tarry at Jerusalem, had been spoken of by the prophet Joel (Joel 2:28) and specifically promised by Christ in John 14:16 and 16:7.

3. The last question which the disciples asked Jesus, that concerning the kingdom, discloses the fact that they had not learned the lesson of the present spiritual nature of the kingdom, which He had been teaching them.

The eighth verse of Chapter 1 is the key verse of the book. It contains the promise of the power of the Holy Spirit who was soon to come, and also outlines, in a prophetic statement, the progress of the church as it is recorded in the book: the church "in Jerusalem," the church in

The Outline of the Acts (not the notes) is taken from "The Acts of the Apostles, by E. S. Young, published by The Bible Student's League, of Claremont, California (price \$1.50), and used by permission.

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Palestine or "in all Judea and Samaria," and the church of the Gentiles, or "the uttermost part."

4. As an angel foretold Christ's birth to Joseph and Mary, ministered to Him during His life, and opened the tomb at His resurrection, so angels, at His ascension, declared His return.

II.

1. Note the place from which Jesus ascended, and to which the disciples returned.

The waiting disciples numbered one hundred and twenty. Outline the personnel. Observe the unity among the disciples now: "with one accord."

3. The name of the successor to Judas should be memorized, even though there is no record of his apostolic service.

III.

1. Note the remarkable phenomena: "A sound (not wind) as of (or like) the rushing of a mighty wind"—an appeal to the sense of hearing; "tongues parting asunder (or forked), like as of fire"—an appeal to the sense of sight; "other tongues"—a miracle in speech, another appeal to the hearing. These phenomena were the embellishments with which the new dispensation, that of the Holy Spirit, was ushered in, but the abiding result was: "they were all filled with the Holy Spirit."

The Promise of Christ was fulfilled on the day of Pentecost: Pentecost was one of the three great, annual Jewish feasts, held fifty days after the Passover, and commemorated the giving of the law at Mt. Sinai.

The three great annual Jewish feasts were in their orders as follows: Passover, held in the month of Nisan, corresponding to parts of March and April, commemorating the deliverance of the Israelites from Egyptian bondage; Pentecost, held fifty days after the Passover, commemorating the giving of the law at Mt. Sinai; and The Feast of Tabernacles, held in the month of Tisri, corresponding to parts of September and October, being a harvest festival and commemorating the sojourn of the Children of Israel in the wilderness. For fuller details consult Bible encyclopedia.

The place of this gathering was likely not as some have thought, in the upper room, but in the temple. See Luke 24:52, 53 and Acts 2:46.

2. The magnitude of the gathering may be estimated from the fact that the whole Graeco-Roman world was represented. Note the provinces mentioned.

The occasion of these Jews in Jerusalem was that of the annual Pentecost.

This event is considered as dating the birth of the church.

3. Note the Pentecostal preacher, and contrast his boldness with a former exhibition of his character.

4. Observe the results of that day's meeting and the subsequent daily additions to the church.

OF THE OLD AND NEW TESTAMENTS

IV.

1. The communism of the early church was voluntary, thoroughly Christian; arose out of an emergency or need, was short-lived, and local. It was not intended to be permanent, but the spirit which prompted it, that of genuine hospitality, should always remain.

Note some "firsts" in the history of the church.

2. The first case of healing.

4. The first arrest and imprisonment, despite of which the church grew. Note the number now.

5. The first trial before the Sanhedrin.

6. The term "unlearned," as applied to Peter and John in Acts 4:13, means professionally untrained. They had attended no recognized school, had no diplomas or degrees. The term "ignorant" meant a private person, and could well be translated with our word "layman." They were not ordained ministers.

V.

1. Here is the first reference to Barnabas. Observe his history and big-heartedness.

2. The first case of discipline—dishonest professors. Learn their names, the exact nature of their sin, and the severe penalty.

6. Observe the apostolic practice concerning obedience in 5:29.

7. Evaluate Gamaliel's advice relative to the attitude to be taken to the early church.

VI.

1. This first organization was occasioned by the multiplication of the disciples. Observe the offices to which persons were elected, the specific work to be done, and the qualifications for election. Also note the effect of this organization upon the growth of the church.

2 and 3. Stephen, a deacon, becomes a mighty preacher.

4. The first Christian martyr. Note his countenance, what he saw, and how he prayed.

Here we are introduced, for the first time, to a young man who became prominent in the history of the early church. He was the official referee at the martyrdom of the first Christian martyr. Name him. Consider what effect this scene may have had upon him.

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PART II. THE EARLY CHURCH

Outline of the Acts

The Church in Palestine, Acts 8:5 to 12:25, Ten Years.

1. Philip's Missionary Work, 8:5-40.

1. Philip's Success in Samaria, 8:5-13.
2. Philip's Converts Receive the Holy Spirit, 8:14-17.
3. The Wicked Proposal by Simon Magus, 8:18-25.
4. Angel Directs and Guides Philip to Sinner, 8:26-31.
5. Philip's Sermon to the Individual, 8:32-37.
6. The Sinner Repents and Is Baptized, 8:38-40.

II. Conversion of Saul and First Missionary Work, 9:1-30.

1. Conversion of Saul, 9:1-9.
2. Ananias Baptizes Saul, 9:10-18.
3. Saul Preaches Jesus in Damascus, 9:19-22.
4. Saul, the Preacher, Saved at Damascus, 9:23-25.
5. Saul Visits Church at Jerusalem, 9:26-30.

III. Preparation of Church for Admission of Gentiles, 9:31 to 11:18.

1. Peace and Prosperity of Church, 9:31.
2. Peter's Miracle at Lydda, 9:32-35.
3. Peter's Miracle at Joppa, 9:36-43.
4. Cornelius' Vision, 10:1-8.
5. Peter's Vision, 10:9-16.
6. Peter's Journey to Cornelius, 10:17-23.
7. Peter and Cornelius Meet, 10:24-33.
8. Peter's Sermon, 10:34-43.
9. Gentiles Receive the Holy Spirit, 10:44-48.
10. Broadening the Jerusalem Church, 11:1-18.

IV. Development of the New Religious Center.

1. The First Gentile Church in Antioch, 11:19-21.
2. Aid and Encouragement from Mother Church, 11:22-24.

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3. Barnabas Brings Saul to Antioch, 11:25-26.
4. Barnabas and Saul Sent to Jerusalem, 11:27-30.

V. Persecution Under Herod, 12:1-25.

1. James Beheaded and Peter Imprisoned, 12:1-4.
2. Peter Delivered from Prison, 12:5-12.
3. Peter Suddenly Appears at Prayer Meeting, 12:13-17.
4. Death of Keepers and Herod, 12:18-23.
5. Saul and Barnabas Return to Antioch, 12:24-25.

NOTES

I.

1. Philip was another one of the seven men elected to deaconship in the Jerusalem Church, who became a great preacher. Note the results of his ministry.

2. Observe how Philip's ministry was supplemented by others. By whom? This was a veritable Pentecost of the Samaritans or the mixed bloods. Who were the Samaritans?

4. Note the radical change in Philip's work: called from a crowd to an individual, from a great public ministry to a piece of personal work. Note who the individual was.

5. What preparation did the Ethiopian have for Philip's ministry?

6. Observe the results.

II.

1. Locate Damascus on Map No. 6, and estimate the distance from Jerusalem. Why did Saul intend to bring the Christians back to Jerusalem?

Saul's conversion was one of the most epoch marking events in the history of the early church. It is told three times in the book of the Acts: here in the ninth chapter, in the twenty-second chapter and in the twenty-sixth chapter. Note the phenomena which occurred by the Damascus highway.

When the factors which entered into Saul's conversion are enumerated and evaluated, the martyrdom of St. Stephen will figure prominently. That scene probably haunted him day and night. He knew that one who could pray for his very persecutors, as Stephen did, must have a religion which out-classed his. "Had Stephen not so prayed, Paul had not so preached."

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2. Who Ananias was is not known beyond what is told concerning him here and in Acts 22:10. He was a disciple of Christ, and of good report. Observe how this humble servant was used to minister to the future, greatest of apostles.

3. Perhaps no more radical change has ever been witnessed. The persecutor becomes preacher right where havoc had been planned.

Saul spent some time in Arabia, as he states in Gal. 1:17; just how long it is not certain. It may have been only a comparatively short time, as the three years mentioned in Gal. 1:18 likely cover the time from his conversion to his return to Jerusalem, including the stay in Damascus, the visit to Arabia, and the period spent in Damascus after his return from Arabia (Gal 1:17).

The purpose of Saul's going into Arabia was probably to escape the fury of the Jews, and to study and to pray. While it cannot be dogmatically stated at what point the Arabian narrative should be placed, it is evidently somewhere between verses 19 and 26 of the ninth chapter. While the Arabian desert lies southeast of Palestine, the name Arabia appears to have been also applied to the Sinaitic peninsula in which Mt. Sinai is located. This is probably the place to which Saul went. Examine the various maps.

Saul's conversion probably occurred in 36 A. D., and his return to Jerusalem must have occurred in 38 or 39 A. D., as parts of three years intervened (Gal. 1:18). He was scarcely less than thirty years old at the time of his conversion.

5. Why was the church fearful of Saul upon his return to Jerusalem, and who vouched for him?

III.

1. Observe the church in the various sections named. How came they there? By the "church" is meant the believers in Christ. Evaluate Gamaliel's philosophy of a previous section, in relation to the permanency of the church.

2. Note the miracle and the results accompanying. Locate Lydda on Map No. 6.

3. Here is the first instance of the raising from the dead by an apostle. Who was raised? What were the results which obtained, following the miracle?

4. Tabulate all the things said concerning the character of Cornelius. A Centurion is one in authority over a hundred. Locate Joppa and Caesarea on Map No. 6.

5. What was the meaning of the vision? Its purpose?

8. Note the lesson which Peter had learned, and which he declared.

9. This was the Gentile Pentecost. Compare this Pentecost with the

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Jewish Pentecost at Jerusalem, and the Samaritan Pentecost at Samaria, in numbers and results. Note the spokesman in each.

10. Observe the effect of Peter's experience upon the church at Jerusalem. See Acts 11:18.

IV.

1. Locate this new Gentile church, and note the occasion of its rise. While it was predominantly Gentile, there were evidently some Jewish Christians. The leaders were Jews. From this time on, Antioch in Syria became the second capital of Christianity. Note the class of Gentiles mentioned.

2. Note the help sent from the mother church. Who was he, and what were his qualities?

3. What Saul was doing in Tarsus can only be conjectured. It should be remembered, however, that Tarsus was his home. Barnabas not only recognized the need of help in the care of this hyphenated (Jewish-Gentile) church, many of whom had just been converted out of heathenism, and in which cross currents of interest ran; but he also knew where to obtain such help. Observe the period during which time these associate pastors worked together, and the new name by which the people of the church came to be called.

4. Note that, while there is no hint at the practice of communism in the church at Antioch, the same spirit of liberality prevailed. Observe the measure by which each gave. Who carried the gift to Jerusalem?

It is of special interest, that here, for the first time, the distinction between Jew and Gentile was obliterated and a real Christian brotherhood was the result.

V.

1. It appears that until this time the Roman government had taken little or no account of the Christian movement. The Jews could not legally put anyone to death, but could only persecute, though as a mob they had killed Stephen. Herod Agrippa I was the grandson of Herod the Great and, as king, ruled Palestine. Note Herod's motive for killing James and imprisoning Peter, and the special care taken to make Peter secure.

2. Note the human and the divine ministry relating to Peter's deliverance. Where was the prayer meeting held on that night?

3. Why were the people surprised when Peter was delivered, after they had prayed for him?

4. Observe what happened to the soldiers who had kept Peter, and to Herod.

5. Note the assistant who returned with Barnabas and Saul from Jerusalem to Antioch.



Map No. 7—Paul's First Missionary Journey

OF THE OLD AND NEW TESTAMENTS

PART III. THE EARLY CHURCH

Outline of the Acts

The Church of the Gentiles, Acts 13:1 to 28:31, Eighteen Years

I

- I. Paul's First Missionary Journey, 13:1 to 14:28.
 1. The Great Missionary Church, 13:1-3.
 2. Journey and Labor in Cyprus, 13:4-12.
 3. Journey from Paphos to Antioch, 13:13-15.
 4. Paul's First Recorded Sermon, 13:16-41.
 5. The Effect of the Sermon, 13:42-43.
 6. The Second Sabbath in Antioch, 13:44-52.
 7. Journeys and Labors in Iconium, 14:1-7.
 8. Preaching and Healing in Lystra, 14:8-18.
 9. The Stoning of Paul, 14:19.
 10. Making Disciples in Derbe, 14:20, 21.
 11. Missionaries Return Home, 14:21-28.

NOTES

I.

Each Missionary journey should be carefully studied by the use of Map No. 7. A tabulation should be made of the places visited and at least one outstanding event of each place. When the study of the journey is completed, the student should be required to complete one Map of No. 7 for each journey, executing same neatly with ink.

1. Note the leaders in the Church at Antioch. They were probably all Jews. Antioch was the birthplace of foreign missions. Observe the part played by this church in the launching of foreign missions; also what was done by the Holy Spirit. Paul's first missionary journey was made in 46 A.D. Note Paul's missionary companion.

2. From what port did they sail? What places were visited in Cyprus? Whose home was in Cyprus? Who was Sergius Paulus? Bar-Jesus? What change is recorded in relation to Paul's name, and where? Also note that up to this point Barnabas is named first: from now on Paul's name is mentioned first, and he becomes the leader. Observe how the "synagogue" figured in this and visits to other places, subsequently. Paul's motto: "To the Jew first." Rom. 1:16.

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3. Name the only recorded incident at Perga. Why do you suppose John Mark abandoned the missionary party?

4. Note the group addressed by Paul. Of whom did Paul declare Jesus to be the descendant? Of what did he accuse his own nation? What fact is treated as of greater importance than the death of Christ? Observe his special appeal to the Jews, in quoting their Scriptures.

5. How would you characterize the results of the sermon at Antioch in Pisidia?

6. Observe Paul's word: "Lo we turn to the Gentiles."

Why did Paul and Barnabas turn to the Gentiles? Describe the attitude of the Jews and also of the Gentiles, to Paul's sermon.

7. Note their preaching place in Iconium. Why did they leave so suddenly?

8. What miracle was performed by Paul at Lystra? What conclusion did this miracle lead the people of Lystra to make? They likely called Barnabas Jupiter (Greek, Zeus) because of an imposing personality, and Paul Mercury (Greek, Hermes) because he was the chief speaker.

9. Observe the other extreme treatment ministered to the apostles by the people of Lystra. An hour or two ago acclaimed as gods, now stoned! Whether Paul was really dead or was only left by the mob for dead, his condition must have been serious, and only by supernatural help was he able to accompany Barnabas to Derbe, on the following day.

10. Derbe was the most distant point of the first missionary journey.

11. Note the places revisited and discover the work done by the apostles in behalf of the youthful churches in each place. What was done at Perga on the return visit, of which no mention is made in connection the first visit? From what seaport did the missionary party sail?

The two Antiochs should be carefully located on the map, and so differentiated in the study that there will be no confusion concerning them.





OF THE OLD AND NEW TESTAMENTS

PART III. THE EARLY CHURCH (Continued)

Outline of the Acts

II

11. The Apostolic Council, 15:1-35.

1. Serious Difficulty in Antioch Church, 15:1-5.
2. Meeting of Apostles and Elders at Council, 15:6-21.
3. Decision and Letter of Council, 15:22-29.
4. Peace Restored in Antioch, 15:30-35.

NOTES

II.

1. The question which had been raised in the Antioch Church was, whether or not it was necessary for the Gentiles to submit to Jewish rites, in order to become Christians. By whom was the question raised?

2. The Council at Jerusalem was the first council ever held. The date is quite definitely placed at 50 A. D. The subject under discussion was, that of the relation of Jew and Gentile in the church.

List the complete personnel of the Jerusalem Conference, also noting that two not mentioned in this brief history were present, as will be seen by consulting Gal. 2:3, 9. Who were these?

Observe carefully Peter's comparison of Jew and Gentile, found in verses 8 and 9. Find the antecedents of "them" and "us" in the verses.

James was the brother of Jesus, and was bishop of the church at Jerusalem. He was the Chairman or Moderator of this first Church Conference. His address, the final one, appears to have been concurred in by all.

3. Four things were to be required of Gentiles, two of which were of a moral and two of a ceremonial character. Abstinence from idols and fornication are morally binding upon all. Abstinence from meats killed by strangling, and from blood, was a concession asked by James out of deference to the Jewish Christians. It was in no sense a compromise of essentials.

Observe the plans made to communicate the decision of the Jerusalem Conference to the various churches. Who were sent to accompany Paul and Barnabas to Antioch?

4. How was the decision received at Antioch? Just how long Paul and Barnabas remained at Antioch is not stated.

A GUIDE TO THE STUDY

PART III. THE EARLY CHURCH (Continued)

Outline of the Acts

III

- III. Paul's Second Missionary Journey, Acts 15:36 to 18:22.
1. Separation of Paul and Barnabas, 15:36-41.
 2. The Call of Timotheus, 16:1-3.
 3. Revisiting the Galatian Churches, 16:4-8.
 4. The Call to Macedonia, 16:9-10.
 5. Journey to Europe and First Convert, 16:11-15.
 6. First Miracle in Europe, 16:16-18.
 7. Paul and Silas Scourged and Imprisoned, 16:19-24.
 8. Prayer and Deliverance, 16:25-29.
 9. Conversion of the Jailer, 16:30-34.
 10. Public Release of Paul and Silas, 16:35-40.
 11. Paul and Silas in Thessalonica, 17:1-9.
 12. Founding of Church in Berea, 17:10-14.
 13. Paul Brought to Athens, the First Work, 17:15-21.
 14. Paul's Sermon to the Athenians, 17:22-31.
 15. Effect of the Sermon, 17:32-34.
 16. Paul's Ministry at Corinth, 18:1-17.
 17. Return of Paul Through Ephesus and Jerusalem to Antioch, 18:18-22.

NOTES

III.

1. Note the purpose of the proposed second missionary journey. Why did Paul and Barnabas separate? Observe that when these two men could not agree, they were able to disagree, agreeably—no easy art! Find the beginnings of two missionary journeys instead of one, and note carefully the personnel of each. Which one is traced here?

2. Make special note of the fact that Paul was joined by Timothy at Lystra. Compare this splendid acquisition with the events at Lystra on his previous visit. Timothy was probably only about eighteen years old at this time, and became a life-long friend and companion of Paul.

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He was circumcised, being of partial Jewish blood, that he might not be handicapped in his future work among the Jews. Discover the secret of Timothy's religious attitude, from II Tim. 1:5 and 3:14,15.

3. Locate Galatia on the map. It was to this group of churches that Paul wrote the Galatian Epistle. What were the "decrees" which they delivered? Make sure of the personnel of the party. Observe carefully how the missionaries were directed across country, were hedged in on every side until Troas was reached. Here they faced the Aegæan Sea.

4. Locate Macedonia. In the light of the Macedonian call, we can see why the missionaries were constrained westward. Europe was beckoning for the Gospel. From whence came our ancestors? Find the point of contact between ourselves and this faithful missionary labor. Note that here (16:10) the "we" section begins, the third person pronouns superseded by those of the first person, or, in other words, the writer became a member of the party at Troas.

5. Make note of each place mentioned. Who was the first European convert? Where was her home? For what was her home city famed?

6. Of what kind of a spirit was the maid possessed, through which she practiced soothsaying? The Greeks called it a "spirit of Pythom," believing that the serpent-god put the words into the mouth of the person so possessed. By whose authority did Paul cast out the evil spirit?

7. Why were Paul and Silas arrested? What were the charges? Observe the rigid type of their confinement.

8. What was the only recourse left to the imprisoned missionaries? Describe the remarkable phenomena. Why did the jailor attempt suicide? Note the jailor on his knees.

9. Here is a most descriptive passage. Fit into the events from memory the following words and phrases: "brought," "must," "saved," "believe," "house," "word of the Lord," "washed," "baptized," "food," "rejoiced."

10. No Roman citizen could be subjected to punishment without a legal trial. Why could Paul and Silas dictate the terms on which they were willing to be released?

11. Trace the journey again on the map. The "we" section closes with the departure from Philippi, or, technically speaking, with 16:17. This leads to the conclusion that Luke's home was in Philippi. As the assistants were not arrested, Luke and Timothy not being directly involved, the arrest of Paul and Silas, their treatment and release are written in the third person.

How long did Paul preach in the synagogue at Thessalonica? What was the gist of his preaching? Note that this period during which he preached in the synagogue was not the whole period of Paul's stay there, as will be inferred from his letter to that church (I Thess., Chapters 1 and 2).

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Why was the house of Jason assaulted? In what sense was the charge true, that the missionaries had "turned the world upside down"?

12. Compare the Jews at Berea with those of Thessalonica. Who interfered with the progress of the work at Berea? Why the separation of Paul from Silas and Timothy?

13. In what condition did Paul find this city, the center of culture, philosophy and art? Note three distinct classes mentioned. The Epicureans were the materialists of their day, who believed in no future life, but who practiced a philosophy of pleasure as man's highest good. The Stoics adhered to a philosophy, that man should become indifferent to both pleasure and sorrow, and thus attain to the highest good.

The Areopagus or Mars' Hill was an elevation seventy-five or eighty feet above the level part of the city. Upon this hill the courts of Athens had been held for many centuries. There was a legend that the God Mars had been tried upon this elevation, therefore the name Mar's Hill.

No reference is made by Luke, of Silas and Timothy coming to Paul until he was at Corinth, but from I Thess. 2:17—3:2 it will be seen that Timothy had come to Paul at Athens, but had been dispatched unto the Macedonian churches by Paul, to establish and comfort them.

14. Find two definite points of contact between Paul's sermon and the Athenians. What is God's relation to the world, according to Paul's discourse? His relation to people? Point out the statement of Paul's which teaches that with more light comes more responsibility. About what phrase and word does this teaching center? What place does the fact of the resurrection of Christ hold in the sermon? Tabulate the results of Paul's address.

15. Though no large number of persons became converts, the results can scarcely be considered as meagre, under the circumstances. Paul's stay in Athens seems to have been somewhat casual, as this capital city seems not to have figured regularly in the itinerary of the missionary party, for Paul "waited" here for them (17:16). But no wayside opportunity was to be overlooked by Paul, who so closely imitated Christ as a missionary.

16. Locate Corinth. It was the capital of Achaia, and one of the commercial centers of the world, with a population of about four hundred thousand. Name a prominent city of about the same number of population. How did Paul occupy his week days? His sabbaths? With whom did he associate himself in occupation? The expulsion of the Jews from Rome occurred about 52 A. D. Note from I Cor. 9:6-15 and II Cor. 11:6-10 the reason why Paul wrought with his own hands to support himself at Corinth. Note, from the latter reference, who assisted in supplying his needs.

Where did Paul first conduct his services? To what place were they changed? Note that here Silas and Timothy joined him. Recount the

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vision of Paul. How long was Paul at Corinth? What were the results? It was while here that Paul wrote the epistles to the church at Thessalonica. Contrast Gallio's attitude toward the complaints of the Jews against Paul with that of the magistrates at Philippi.

17. The "many days" referred to in this section may be included in the "year and six months" referred to in verse 11 or may have to be added; probably the former. Cenchrea was the eastern seaport of Corinth. Locate Ephesus. What promise did Paul make to the Ephesians? Who accompanied Paul to Ephesus from Corinth? Silas is mentioned last at Corinth, and may have remained there. Timothy may have tarried at Ephesus, for we have no record of his accompanying Paul to Jerusalem, and we find him here with Paul on his third journey.

The second journey began in A.D. 50, and was completed about 54 A.D.



OF THE OLD AND NEW TESTAMENTS

PART III. THE EARLY CHURCH (Continued)

Outline of the Acts

IV

IV. Paul's Third Missionary Journey, Acts 18:23 to 21:17,

1. Second Visit to Galatia and Phrygia, 18:23.
2. Apollos at Ephesus and Achaia, 18:24-28.
3. The New Pentecost at Ephesus, 19:1-7.
4. Paul Preaching at Ephesus, 19:8-12.
5. Suppression of Witchcraft, 19:13-20.
6. Paul's Great Plans for the Future, 19:21-22.
7. Riot of the Silversmith's, 19:23-41.
8. Paul's Second Visit to Europe, 20:1-6.
9. Church Services in Troas, 20:7-12.
10. Journey to Miletus, 20:13-16.
11. Paul's Farewell Address to Ephesian Elders, 20:17-38.
12. Journey from Miletus to Tyre, 21:1-6.
13. Journey From Tyre to Caesarea, 21:7-14.
14. Journey from Caesarea to Jerusalem, 21:15-17.

NOTES

IV.

1. The first part of Paul's third journey is passed over very hurriedly, all the information being crowded in one verse. The movement should be traced carefully on the map.

2. Ascertain all the given facts about Apollos. Who became his instructors?

3. On Paul's second journey he was forbidden by the Holy Spirit to preach in Asia Minor (16:6), but on the third journey, Ephesus in Asia Minor occupied most of his time. Compare the Ephesian Pentecost with three previously mentioned Pentecosts.

4. Note the period and results of Paul's ministry in the synagogue at Ephesus; in the school of Tyrannus. These two periods make a total of two years and three months, but in 20:31 Paul speaks of the period as being three years. Nine months of his stay are not included in these two named periods.

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5. Observe how witchcraft defeated itself, and the result which followed. What was the bonfire which was made and the money value of the same? What was the immediate effect of the bonfire? What might profitably be included in a bonfire in our land?

6. What future plans of Paul are divulged here? Also note names of two helpers.

7. The temple of Diana was one of the seven wonders of the world, and attracted people from all over Asia to its idolatrous festivities. Small silver replicas were made of this temple, by artisans, which were carried home with the people and made objects of worship.

Name two things with which the preaching of the Gospel clashed. What was the relation of this illegitimate business to idolatry? Observe from verse 32 how truly this mob conformed to mob and riot spirit. Who quieted the multitude, and upon what text or grounds? Gaius and Aristarchus are mentioned in verse 29, as companions of Paul. They were seized, but evidently released. The first letter to the Corinthians was probably written from Ephesus.

8. Paul's third journey is not so easily traced here. His original plan was to go to Corinth, in Greece (II Cor. 1:15, 16), but this was changed and he went into Macedonia, including Philippi, Thessalonica and Berea, returning to Greece, probably to Corinth. It was while in Macedonia that the second letter to the Corinthians was written, about 57 A. D. His stay in Greece covered a period of three months. During this stay at Corinth the letters to the Romans and to the Galatians were written, late in 57 or 58 A. D.

Because of a plot against Paul's life, to be carried out in his planned voyage to Syria, he changed his plan and returned over land through Macedonia, tarrying at Philippi for the Passover.

The travelling companions who preceded Paul to Troas represented different churches, and may have been sent to deliver the offerings of their respective churches to the church at Jerusalem.

Here at Philippi (20:5), the use of the first person pronoun again begins and continues throughout the Acts, suggesting that Luke, the Historian, again joined Paul, after a separation of about seven years, never to leave him during his recorded earthly life.

9. Observe here the practice of the earthly church, of observing the first day of the week as the day for religious gatherings.

Note the length of Paul's sermon.

Recount the miracle connected with the occasion. How many persons were raised to life as recorded in the New Testament? Who and by whom?

10. Trace the journey carefully from Troas to Miletus.

OF THE OLD AND NEW TESTAMENTS

What feast was Paul hastening to attend at Jerusalem, and how much time would this allow him for the trip, from Philippi where he attended the Passover, to Jerusalem?

11. Miletus was the seaport nearest Ephesus, and Paul had only time to stop there while the vessel unloaded and loaded its freight cargo. The distance between Miletus and Ephesus was about thirty miles.

Who did Paul call to him at Ephesus?

What kind of ministries does Paul profess to have conducted among them (See verse 20)?

What did Paul declare awaited him everywhere?

Recount the charge given to the elders.

Describe the parting scene.

12. Trace the journey from Miletus to Tyre.

How long were they at Tyre, and whom did they visit?

13. Trace the journey to Caesarea.

Who resided at Caesarea whom we have met in our previous study?

What is said of the family of Philip, and by what phrase is he characterized?

What should be said of the hospitality of this home in which Paul and his company were entertained?

What did Agabus predict concerning Paul at Jerusalem?

14. Who, besides Paul's companions in travel, accompanied him to Jerusalem? How was Paul received by the Jerusalem church?

The student should review Paul's five trips to Jerusalem, with the purpose of each, in Acts 9:26; 11:30; 15:4; 18:22; 21:17.

A GUIDE TO THE STUDY

PART III. THE EARLY CHURCH (Continued)

Outline of the Acts

V

- V. Paul's Rejection and Imprisonment, Acts 21:18 to 26:32.
1. Paul's Advice from the Bishop, 21:18-26.
 2. Paul Beaten by the Mob and Arrested, 21:27-36.
 3. Paul's Privilege to Address the Mob, 21:37-40.
 4. Paul's Defense Before the Mob, 22:1-21.
 5. The Effect of Paul's Address, 22:22-29.
 6. Paul Before the Sanhedrin, 22:30—23:10.
 7. Paul's Vision and Removal to Caesarea, 23:11-35.
 8. Paul's Trial before Felix, and Imprisonment, 24:1-27.
 9. Paul before Festus and Agrippa, 25:1-27.
 10. Address Before the Royal Court, 26:1-29.
 11. Paul Declared Innocent, 26:30-32.

NOTES

V.

1. James, the bishop of Jerusalem, was doubtless the half-brother of Jesus—son of Joseph and Mary.

The ceremony Paul was advised to go through, that of purification to attend the temple ceremonies in connection with Pentecost, was to convince the multitude of Jewish Christians, that he was not opposed to the Jewish ceremonial law for Jews who desired to keep them, as he had been accused. To Paul these things could do no harm if properly understood, and might even do some good, especially to such as could not readily grasp a purely spiritual faith. What he did teach, to both Jew and Gentile, was that no one could be saved by keeping the law; but that the law was intended to lead sinners to Christ.

2. Who stirred up the people against Paul?

What was the charge against Paul? Was it true? Why was Paul taken into the castle?

3. Whom was Paul mistaken by the Chief Captain to be? Why did he speak in the Hebrew language?

4. Note the respect, courtesy and calmness with which Paul spoke. He was evidently the calmest person present.

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Gamaliel was one of the most celebrated teachers among the Jews in Paul's day: he had been Paul's instructor.

This is the first time Paul had been given the opportunity to speak to his fellow Jews of Jerusalem, narrating to them, with his own lips, his complete life-story and conversion. This is the second record of his conversion in the Acts.

Observe his own confession of being the official referee at the martyrdom of St. Stephen.

Who commissioned Paul as the apostle to the Gentiles?

5. What was the purpose of preparation to scourge Paul?

What was it which gave Paul consideration at the hands of the Chief Captain? How did Paul come into possession of Roman citizenship?

6. For what purpose was Paul taken before the Sanhedrin? Observe that this is the same council before whom both Christ and Stephen were tried. What chance of acquittal would Paul have here?

The High Priest's conduct was such as to justify Paul's epithet of "whited wall," and to explain why he did not recognize him.

Note the diplomacy employed by Paul to divide the council.

7. Where was Paul when he had the vision? What promise did the Lord make him?

Describe the conspiracy. Who informed the Chief Captain of the plan?

Trace the movements in landing Paul safely at Caesarea.

Felix had been made governor of Judea by Emperor Claudius in 52 A.D. His headquarters were at Cæsarea.

What information did the letter from Claudius Lysias to Felix convey, as to Paul's guilt?

8. Who was Tertullus? Note his charges: sedition, verse 5; heresy, verse 5; sacrilege, verse 6.

Note Paul's profession of innocency in verse 13; also his confession in verses 14 and 15.

Why did not Felix release Paul when he found no cause for his detention?

Drusilla, the wife of Felix, was the daughter of Agrippa I, of Galilee, who had killed the apostle James, and was the sister of Herod Agrippa II. Observe how deeply Felix was moved, but how he failed to respond to his own convictions.

Felix was Governor of Judea for about seven years. He was succeeded by Festus about 60 A.D.

Why did Felix not release Paul when he surrendered the office of Governor? How long had Paul been in prison when Festus became governor?

9. What favor did the Jews of Jerusalem ask of the new governor, Festus? How did Festus answer the request?

A GUIDE TO THE STUDY

How did Paul's Roman citizenship serve him upon this occasion, and to what extent did he use it?

Agrippa mentioned here was Agrippa II, called king, because he was king of Chalcis, a region east of the Jordan River. His ancestral record may be traced as follows: His great grandfather was the Herod the Great, who sought to slay the infant Jesus. His grandfather was Herod Antipas, who slew John the Baptist. His father, Agrippa I, had killed James, and had planned to put Peter to death when he was delivered miraculously. Bernice was the sister of Agrippa II.

For what reason did Festus desire Agrippa to hear Paul?

10. This is the third time Paul's experience is related in the Acts.

How did Paul profess to receive the call to preach to the Gentiles?

What mistaken conclusion was drawn by Festus?

How was Agrippa affected by Paul's address?

11. Note carefully the decision of Agrippa.

OF THE OLD AND NEW TESTAMENTS

PART III. THE EARLY CHURCH (Continued)

Outline of the Acts

VI

VI. The Gospel on the Way to Rome, Acts 27:1 to 28:16.

1. Journey from Caesarea to Crete, 27:1-12.
2. The Ship Leaves Fair Havens for Phenice, 27:13-20.
3. Paul Gives Comfort and Advice, 27:21-26.
4. The Ship's Company in Great Danger, 27:27-38.
5. The Ship is Lost, but the Men are Saved, 27:39-44.
6. Paul on the Island of Melita, 28:1-9.
7. The Journey from Melita to Rome, 28:10-16.

NOTES

VI.

The Journey to Rome should be studied carefully. When the study of the journey is completed, the map already traced to show Paul's third missionary journey should be traced with ink, thus making the map to serve a double purpose, that of showing Paul's third missionary journey and also his trip to Rome.

1. Determine the personnel of Paul's party.

To whom was Paul committed? What kind of treatment was accorded Paul? Why?

The fast referred to was that held in connection with the day of atonement, on the tenth day of the seventh month of the Jewish year, called Tisri, overlapping parts of our September and October. This accounts for the lateness of the season, making sailing dangerous.

Why did the ship sail from Fair Havens, and what port did the master of the ship hope to reach, in which to winter?

2. Note what it was which encouraged the crew to set sail. The storm which struck with such violence is known as Euroclydon, a storm which breaks with remarkable suddenness.

The Syrtis was a region of quicksands off the northern coast of Africa, which was greatly feared by sailors.

Three things done to secure the boat: 1. Took up on the larger vessel, their small row-boat, which had evidently been towed astern (verse 17). 2. Put ropes or cables around the ship under the keel, to strengthen the hull (verse 17). 3. Lowered the sails, called "gear," to make the boat less susceptible to be driven of the wind (verse 17).

A GUIDE TO THE STUDY

Describe the storm, and name the other things done to save the ship.

3. What assurances were brought to Paul concerning the safety of the passengers, and in what way?

4. Observe how Paul, the Prisoner, became the commander of the ship.

How long had they been without food, and why?

Including sailors, soldiers and prisoners, how many persons were in the ship?

How could they tell that they were nearing land?

5. Why did the soldiers counsel to kill the prisoners, and who restrained them?

Describe the manner in which they all reached land.

What was the loss sustained from the storm?

6. The island on which they were shipwrecked is now called Malta. The term "barbarians" was used for all people who did not speak the Greek language. Observe the treatment accorded to those who were shipwrecked.

What did the islanders at first conclude that Paul must be, and why? To what other conclusion did they quickly arrive, and why?

In what way were the people of the island repaid by the ministry of Paul?

7. How long did they remain on the island of Melita?

Make sure of all the points touched so far on the journey, and trace here carefully.

At what place did they leave the ship to continue over land to Rome?

Where was the party met by the brethren from Rome?

These brethren were evidently Christians from among the number who made up the church at Rome, to whom Paul had previously written the Epistle to the Romans.

OF THE OLD AND NEW TESTAMENTS

PART III. THE EARLY CHURCH (Continued)

Outline of the Acts

VII

VII. Paul's Ministry in Rome, Acts 28:17-31.

1. Paul's First Interview with the Jews, 28:17-22.
2. Paul Preaching to the Jews, 28:23-27.
3. Paul Turning to the Gentiles, 28:28-31.

NOTES

VII.

1. To whom did Paul make his first address in Rome? This was in keeping with what practice (See Rom. 1:16)?

For what reason did Paul profess to have come to Rome? Did he claim innocency from the charges?

Had the Jews at Rome heard of Paul?

2. Observe how Paul preached Jesus unto the Jews of Rome, from their own sacred book, the Old Testament, including Moses and the Prophets.

How long did the service last?

What were the results of his message?

From which prophet did Paul quote?

3. Why did Paul turn to the Gentiles?

Note the imprisonment of Paul with which the book of Acts ends. This Roman imprisonment lasted for two years, during which time Paul lived in a house rented by himself, and was permitted to receive friends and to preach the Gospel.

There are intimations in the Scriptures of a missionary trip made by Paul to the west as far as Spain, to the Island of Crete, a revisiting of some of the churches, and a later imprisonment of an entirely different type from that somewhat free prison life described in these closing verses of Acts. See Rom. 15:24, 28; Titus 1:5; I Tim. 1:3; II Tim. 4:7-18. In the latter passage (verse 16) reference appears to be made to a first trial.

Accordingly, Paul probably had his first trial and was acquitted about 62 or 63 A. D. After his release he engaged in the above work. Late in 64 or in 65 A. D. he was apprehended and reimprisoned, suffering martyrdom probably in 68 A. D. at the hands of Nero.

Two reasons are offered why the book of Acts is closed without recording the later movements of Paul and his martyrdom. One is, that

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Luke the historian died before the martyrdom, therefore the apparent abrupt close of Acts. The other is, that providentially Luke was led to discontinue the narrative at that point, lest the recording of Paul's later treatment and his martyrdom should prejudice the Roman Emperor against the Christians, and work greater hardship upon them. The latter is more likely the case. There is a sense, however, in which the book of Acts has never been closed, for the church, the beginning of whose history is chronicled in the Acts, has never ceased to make history, having continued until this day.

Strange as the providences may seem which resulted in its spread, the Gospel had at last reached Rome, the metropolis of the civilized world. Christianity had increased from a local Christian church at Jerusalem to a world-wide brotherhood.

OF THE OLD AND NEW TESTAMENTS

Name of Book	Author	Date	To Whom	*Subject
Romans	Paul	59 A.D.	Church at Rome	Christ the Salvation of God.
First Corinthians	Paul	57 A.D.	Church at Corinth	Christ and His Church. The Medium of Work.
Second Corinthians	Paul	57 A.D.	Church at Corinth.	A Sequel to First Corinthians.
Galatians	Paul	57-8 A.D.	Churches in Galatia.	Christ the Emancipator.
Ephesians	Paul	62 A.D.	Church at Ephesus and probably others.	Christ and His Church. The Eternal Vocation.
Philippians	Paul	63 A.D.	Church at Philippi	Christ the Secret of Joy.
Colossians	Paul	62 A.D.	Church at Colossæ.	Christ and His Church. Mutual Fulness.
First Thessalonians	Paul	52-3 A.D.	Church at Thessalonica.	Christ and His Advent.
Second Thessalonians.	Paul	52-3 A.D.	Church at Thessalonica.	Christ and His Advent.
First Timothy.	Paul	67 A.D.	Timothy.	Christ and His Minister.
Second Timothy	Paul	68 A.D.	Timothy	Christ and His Minister.
Titus	Paul	67 A.D.	Titus.	Christ and His Minister.
Philemon	Paul	62 A.D.	Philemon.	Christ and Social Relationships.
Hebrews	Unknown, probably Paul	68 A.D.	Not designated	Christ the Final Speech of God.
James	James	45-60 A.D.	The Dispersion	Christ and His Ethic.
First Peter	Peter	67 A.D.	The Dispersion	Christ and the Strength of His People.
Second Peter	Peter	68 A.D.	Those of Like Precious Faith	Christ and the Strength of His People.
First John	John	90 A.D.	Not Designated.	Christ and Fellowship with God.
Second John	John	92 A.D.	The Elect Lady.	Christ and Fellowship with God.
Third John	John	93 A.D.	Gaius.	Christ and Fellowship with God.
Jude	Jude	80 A.D.	The Called, Beloved, Kept.	Christ, the Perfect and Perfecting Lord.
Revelation	John	96 A.D.	Not Designated.	The Unveiling of Jesus Christ.

*The subjects assigned are those suggested by Dr. G. Campbell Morgan in the Analyzed Bible.

II. THE EARLY CHURCH LITERATURE

Besides the four Gospel narratives and the Acts, the New Testament canon contains a body of literature which was the peculiar possession of the early Christians, and has come down as the **heritage of the church, a tabulation of which is on preceding page.**

NOTES

1. Some of the dates given are only relative, as definite dates cannot be given for all the Epistles.
2. Epistles addressed to churches are called Church Epistles.
3. The Epistles to Timothy and Titus are called Pastoral Epistles because they deal with the qualification and work of the pastor.
4. The Epistles of James, Peter, John and Jude are called General or Catholic Epistles, because of the general character of their contents, and perhaps because of the general nature of the readers.
5. Revelation is the prophetic book of the New Testament.

